The Idea of a University: The ferocious assault on academic freedom explained *by John Henry Newman* 25

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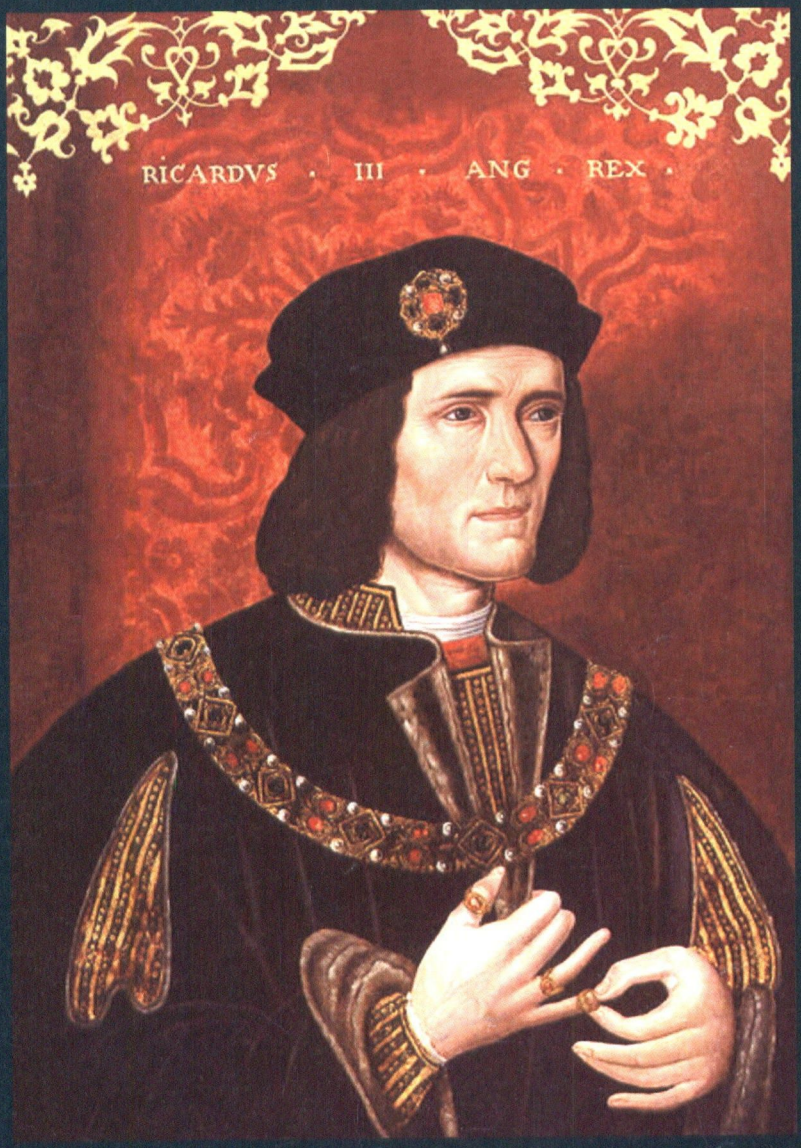
Remembering Jerry Brown as governor

The lessons of Brown's first term
Installment two: Brown's judges
M. David Stirling 11



For want of a nail

by John Kurzweil

For want of a nail the shoe was lost.
For want of a shoe the horse was lost.
For want of a horse the rider was lost.
For want of a rider the battle was lost.
For want of a battle the kingdom was lost.
And all for the want of a two-penny nail.

Los Angeles County is no two-penny nail. But Democrats, reminiscent of England's ill-fated Richard III, seem to place equally disproportionate reliance on it to maintain their status as a California — and national — political power.

Ron Keeva Unz
555 Bryant St #371
Palo Alto, CA 94301

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— Irving Kristol

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CORRESPONDENCE

Self-denial writ large

If I may say so, it really is of the essence of leftism not to "hear the train comin'," in Johnny Cash's phrase ("The Democrats' self-made prison," by William E. Saracino, *CPR* March/April 2010). The whole point of being on the left is never to have to emerge from the depths of ones' selfishness to deal with the real world. They go through life wrapped up in their own fears, disappointments, petty triumphs, and imagined slights. They don't just fail to "take up their cross every day," they reject the whole idea of making sacrifices for people in an outside world that, to them, is invisible.

I recall a long ago article in *CPR* by a fellow named (if memory serves) Paul Ciotti. Mr. Ciotti remarked that "the front page of the *Los Angeles Times* is designed, not to inform, but to make Westside liberals feel good": telling them that if the good guys were not in charge everywhere already, they soon would be, and all things would inevitably be fine. It is hardly surprising that minds like these fail to hear the train even when it is headed straight toward them.

John Smithson
San Diego

Brown too painful to remember?

I can think of few things that fill me with less enthusiasm than "Remembering Jerry Brown as governor" (*CPR,* Mar/April 210, by M. David Stirling), but one of them is the thought of Brown becoming governor again, so I suppose we must put ourselves through the ordeal of reliving those days and just hope that those too young or forgetful to know what it was like will see the light. It certainly remains true that those who learn nothing from history are condemned to re-live it, a punishment I don't think California deserves.

Go Meg Whitman — at this point (sigh!) you're our only hope.

Manuel Peroski
Thousand Oaks

Be thankful for every victory

It's too bad the Supreme Court, in its Chicago gun law ruling, did not get to the issue of the so-called Slaughterhouse Case ("Fourteenth Amendment covers the Second's Back," by Timothy Sandefur, *CPR,* Mar/Apr 2010,). However, it is good that our system proceeds forward slowly. If conservatives show the patience and persistence they should in these controversies, they will win long-term victories that will last.

This [Chicago] decision represents a tremendous leap forward in the war against the would-be tyrants who hate guns and, more, hate Americans in a position and willing to defend themselves. Now is the time to consolidate this victory and to make sure (by electing good Republicans to the Senate) that fair, wise judges will continue to uphold this essential right inalienably endowed on "all men," in Jefferson's phrase.

Joel Claiborne
Eureka

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SACRAMENTO SPECTATOR

Old friend Charlie Dickens had 1789 England and France in mind when he wrote "It was the best of times; it was the worst of times," but he might as well have been writing about the California GOP in 2010. The primary election brought a wave of euphoria to Golden State Pachyderms: an at least superficially attractive statewide ticket, and turnout dynamics weighted heavily in favor of the GOP. That golden glow has begun to fade a bit in the steam and vapors of a Sacramento summer, as chinks appear in the armor of the top two Republican candidates.

Meg Whitman has not had smooth post-primary sailing. She got the anticipated "bounce" from her big primary victory, enjoying a lead of 6 to 8 points over Moonbeam Brown in polls. She made Brown the issue, and that is a sure winner this year in California. But when the spotlight veered in her direction she and her poll lead wilted.

She stumbled badly on the issue of illegal immigration. Whitman's focus-group-driven campaign started the primary in the squishy middle on illegal immigration. Having earlier seen her lead evaporate in the face of Steve Poizner's challenge on the issue, she became Rambo-Meg on illegals back before the primary. She was suddenly "tough as nails," a position switch — powered by $80 million of Whitman's bottomless checkbook — that worked as she overwhelmed Poizner.

Since the primary she has followed the standard moderate "how to lose an election" handbook and veered sharply toward the center/left on this issue. The problem is she's been caught at it. She's erected billboards around the state — in Spanish, no less — proclaiming her opposition to Proposition 187 and the Arizona illegal immigration law. She continues to insist that this doesn't mean she is no longer "tough as nails" on the issue.

After much baiting by the hosts, she appeared on the "John and Ken Show" on KFI in Los Angeles — the number-one-rated show in afternoon "drive time" — and was reduced to a whimpering "repeat the talking points" machine by aggressive questioning on immigration. Her answers were muddled and defensive at best, incoherent and pandering at worst.

She seemed poorly prepared for predictable, even though tough, questions. To compound the damage of the KFI show, she refused to support Prop. 23 on the November ballot, which would suspend the governor's insane AB 32 "global warming" law until California unemployment falls below 5 percent — a thoroughly reasonable position Meg inexplicably opposed.

Your *Spectator* will happily vote for Meg in November. The alternative of Jerry Brown is no alternative at all. That said, and in the spirit of speaking frankly to friends, the Whitman campaign must figure out coherent answers on illegal immigration and the "global warming" fraud and prepare far better than they have so far for the fall Democrat sleaze offensive.

Whitman's running mate — Abel Maldonado — presents a different, more malodorous case. Maldonado, you may remember, became the favorite Republican legislator of Democrats and the liberal media

(Please turn to page 4)

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SACRAMENTO SPECTATOR

(Continued from page 3)

when he broke his written promise by voting to raise taxes last year. Abel may be a strumpet but he's not stupid, and he received assurances from the governor's office for future consideration. He was appointed lt. governor — surprise! He also received assurances from legislative Democrats that they would support a proposition on the June ballot for a "top two" primary system that would castrate the GOP. Democrats were only too happy to oblige, bought Abel's vote, and the "destroy the GOP" top-two-primary proposition passed in June.

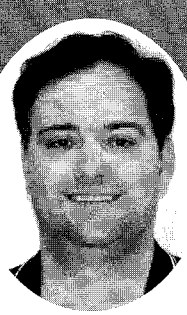
So Republican voters are faced with a ticket that voters at the top a candidate who apparently agrees with President Obama on Proprosition 187 and the Arizona illegal immigration law and agrees with the most fevered environmental wackos about "global warming;" and a candidate for lt. governor who is not only a liar and political prostitute, but a tax raiser to boot. If that won't excite your base what will?

This likely accrues to the benefit of Carly Fiorina running against Senator-for-Life Barbara Boxer. Disgruntled grass-roots workers are flocking to the Fiorina campaign, turned off by Whitman's pandering and Maldonado's dishonesty.

Don't shoot the messenger here folks. I hope Whitman wins and her campaign appears to have gotten its mojo back, once again leading Moonbeam in several polls. My job is to spectate and report — the good, the bad, and the ugly — and so, here it is.

Nsow, as it's 103 today in the Tomato, tis time to seek relief in the shade of a tall mojito.

— *A.P.C.*



A Closer Look

Is Obama is a communist?

It is politically incorrect to ask the quesion, to be sure. But it remains the central question about the man.

MICHAEL S. FREDENBURG

Some people seem to think that even asking this question is crazy, fringe talk. Granted, "Obama is a communist" may not be the central theme that you want to adopt as part of a winning political strategy, but is it truly crazy even to ask the question?

After all, President Obama and First Lady Michelle did attend a church for 20 years that preaches a de-

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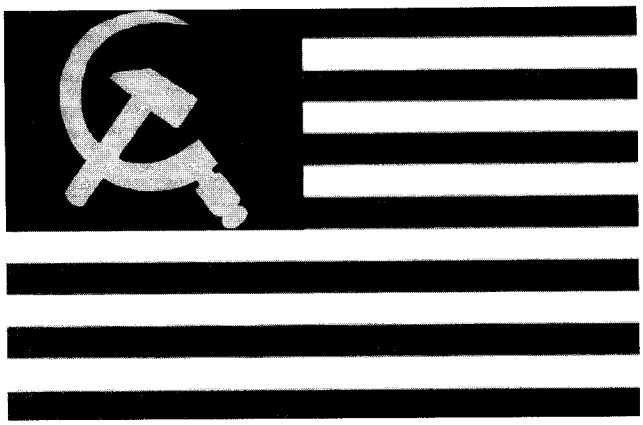
formed, communist-inspired form of Christianity known as Black Liberation Theology. Make no mistake; the core of Black Liberation theology is much more communist than it is Christian.

After all, many of President Obama's friends are self-described communists, or, if not admitted communists, at least members of the radical left. An Obama friend openly identifying himself as a communist is Frank Marshall Davis. Mr. Davis was a member the Communist Party USA, an organization slavishly subservient to the Soviet Union before its demise. In Obama's book *Dreams of My Father,* Marshall is simply referred to a Frank, one of Obama's most influential mentors.

Another Obama friend of note is Williams Ayers. In 1969, Ayers was a co-founder of "the Weatherman" — a self-described communist revolutionary group. Ayers was involved with bombings of New York City Police Department headquarters in 1970, the United States Capitol building in 1971, and the Pentagon in 1972, and has never shown the least repentance about any of these actions. Bill Ayers describes Barack Obama as a "family friend" and has consistently helped Obama advance his career, for instance holding a fund-raiser for the president that helped him launch it in the first place.

Associating with a traitor who at least has repented and tried to repay society for his treasonous behavior is one thing, but associating with a "friend" who defends and excuses his treachery to our nation as Bill Ayers does is many things more, and is especially strong, devastatingly troubling evidence of shared communist beliefs.

Obviously, Obama cannot be blamed for associating with his parents, but certainly can be expected to have been influenced by them. And so it is interesting to note that both of them, Barak H. Obama and Anne Dunham, show evidence of having held radical leftist views. (For example, Barak H. published a paper advocating 100 percent taxation of the rich while at least one of his mother's classmates described Anne Dunham as a "fellow traveler.") And after growing up — indeed, throughout his adult life — Obama associated with the radical left. Whether or not these leftists call themselves communists or socialists, they all preach a hatred of the United States and condemn and disdain its history. Furthermore, to the man, they



each preach class warfare and not merely opposition but hatred for the free market and capitalism.

Then, we get to Obama's actions as president. We might each ask ourselves — given the man's presidential record with regard to issues and his respect for the normal limits of presidential power — whether or not Obama, over his first two years in office, has ever permitted anything but simply the limits of what he could get away with keep him behaving like an out and out communist? The answer, of course, is a vehement no. What we have seen is Obama using all his power to advance the power of government and to restrict our economic and every other kind and form of individual freedom. Could a self-avowed communist have taken us faster and further down the road to socialism/communism than Obama in fact has done? The answer, again, is no.

Finally, there is the astounding recent verdict of majorities of the American people who, in surveys, have labeled this president and his whole administration "socialist." I have been in politics long enough to know that the use of that label is unprecedented since the 1950s or '60s. For most of us, the differences between socialists and communists are matters of method, not of the destination they want our country to reach. We can argue over what to call Obama's intended destination, but little room for doubt exists as to what that destination is.

But now, having said all that, I must admit that wise political tactics probably do not include a lot of labeling of the president's views at all. Let the people do that, as they did in that recent survey I mentioned, calling him "socialist."

Instead the effort to defeat Obama must be waged on more solid bases. First, the GOP should put forward a broad positive agenda that catches the American public's imagination and restores credibility to the idea that Republicans and conservatives can be responsible stewards for America. That would mean more tax and spending

Michael S. Fredenburg is a conservative writer and political activist living in the San Diego area.

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cuts — specifically, for instance, immediately making the Bush cuts permanent and extending them further. It would mean immediately eliminating all spending for Obama Care and for as many other of the president's first-term, boondoggle spending extravaganzas as possible, and I do mean as many as possible. The power of the purse will be in the new Congress's hands and that is enough to reign in this rogue executive branch with which we have been strapped. It means — and this should be clear to every Republican from square one — an absolute repudiation of the kind of "Democrat lite" Republicanism that dominated, and destroyed, the last Republican congressional majority. That is as much our enemy as anything Obama and his people represent. If anything, it is even more important because those are our own Republican demons that have so often brought down the Party in the nation's eyes and in its politics.

Beyond that, Republicans must continue making the rational, persuasive critique of Obama's policies that have already done so much to enlighten the electorate.

It is legitimate and, to a point, effective to highlight and discredit Obama's leftist background, but this battle must be fought on more specific fronts — including the economy, the culture, and national defense — for the GOP to succeed in what ought to be its sole, real objective: restoring the course of the nation's politics to the traditional American objectives of individual freedom and rule of law that founded this country and guided it through all but the most recent decades of its existence. CPR

WHAT YOU HAVEN'T BEEN TOLD ABOUT GUN CONTROL

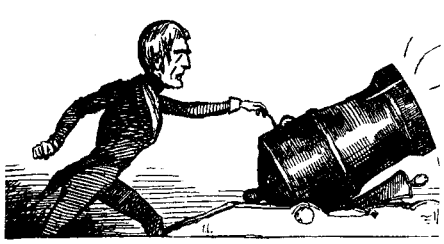
By SAM PAREDES

For those who pay attention to the Second Amendment of the U.S. Constitution, both for and against, on Monday, June 28, 2010, the world changed.

In an historic five-to-four ruling, the Supreme Court of the United States ruled that the Second Amendment is an individual right, "fundamental to our scheme of ordered liberty" and "deeply rooted in the Nation's history and tradition." Earlier, in *Heller v. Washington DC,* the Supreme Court held that the right to keep and bear arms could not be infringed upon by the federal government. Now, in its June 28 ruling, *McDonald v. Chicago,* the court said the right also applies against state and local government infringements.

This momentous decision has now opened the door for Second Amendment supporters, as our founding fathers envisioned, to challenge in court many of the unconstitutional gun control laws that are on the books of state and local governments. For the first time, pro-gunners not only are morally and historically correct about what the Second Amendment means, we are now *constitutionally* supported, according to the Supreme Court.

The flood gates have opened. Lawsuits filed across the nation challenge registration laws, restrictive policies and outright bans on the concealed weapons permits, bans on the possession of certain models of semi-automatic firearms,



registration and other restrictions on the purchase of ammunition by law-abiding citizens, and more.

You can bet other lawsuits are in the wings that will challenge the legality of waiting periods and one-gun-a-month restrictions, along with challenges against all of the other hare-brained ideas the "antis'" have turned into law.

Don't get the idea this is some free-for-all attempt to recapture all of the ground we've lost. It's a systematic effort to promote lawsuits built on successes as they are achieved. *Heller* and *McDonald* laid the legal foundation for re-asserting our Second Amendment rights. Now we must be carefull to broaden and strengthen that foundation. Fortuntely, conservatives, at least since Bush II nominated Harriet Myers, seem finally to understand that Supreme Court appointent are all-important. One hopes GOP Senators understand it as well. CPR

Sam Paredes is executive director of Gun Owners of California.

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The Law

Useful idiot

Supposedly conservative attorney Ted Olson reveals a darker side.

BLANCHE WOOLCOTT

THE LEFT has found itself a new useful idiot and is employing him masterfully: Attorney Ted Olson, who is supposedly a conservative, or at least a libertarian, because he represented President Bush in *Bush v. Gore*. Olson helped argue the case against Proposition 8, California's defense of marriage law, that's now on its way to the Supreme Court for final adjudication.

Olson recently defended what he'd done on "Fox News Sunday," telling Chris Wallace that "the Supreme Court has repeatedly held that the denial of our citizens of the equal rights to equal access to justice under the law, is a violation of our fundamental rights. Yes, it's encouraging that many states are moving towards equality on the basis of sexual orientation, and I'm very, very pleased about that."

The issue at stake is usually reported to be one of freedom to enjoy a basic "right" — the right to be married. But a close look at Olson's comments shows he knows better: the issue — and he is squarely with the left on this point — is the family and its role as an integral element in creating and sustaining our civilization.

First, if it isn't too much trouble, let us clarify a few plain truths that rarely are so clarified. First, the phrase "homosexual marriage" is a contradiction in terms. It is, in a word, meaningless. Marriage, of course, is what it has always been — the union of a man and woman for purposes of love and procreation. It cannot be transformed into its opposite: a sterile "union" attempted by men or women too busy about self to leave room for love. The phrase has no place in any sane discussion of what our government does, if anything, about the family — the sole real issue of this law suit.

The people of California, like every generation of the human race from the beginning of time to date, wants to recognize that the family is a unique institution that benefits society and that, therefore, ought to be appreciated and encouraged by government. Traditionally, government has encouraged the family through its social policies.

Beginning in the 1960s, most prominently with the War on Poverty, however, government, especially at the federal level and here in California, adopted an adversarial role toward the family. The left, knowing a key strength of the civilization it hates and works always to destroy, succeeded in shifting state policy — particularly welfare — to attack the family viciously.

If I may digress briefly here, I would like to add a personal note on this toic. It may prove useful to some readers facing similar questions in their own efforts to understand our adversaries and their motivations.

At one time, I simply couldn't fathom a thing like anti-familyism, for want of a better descriptive. I mean, how could such things be? What is there about family not to like? The argument is sometimes advanced that it is an unnatural arrangement; heirarchical in a naturally equal world, subjugating women to men and to demeaning masculine institutions; subjugating children to equally demeaning status, all to serve no purpose except, perhaps, male pride.

Of course, if you buy that premise, which many people do, uncritically, then the rest follows logically. But the premise cannot be bought. It is indefensible. The people of the world simply are not equal. Men and

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Blanche Woolcott, a first-time CPR *contributor, is a free lance writer living in Central California.*

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women are different; the very fact that we are not supposed to say so should be a dead give-away that it's opponents cannot answer it effectively. Women bear children, do they not? Men do not do so, right? The notion that such a difference can blithely be ignored is too silly even to warrent serioius answer. And, by the way, where does the premise come from?

Well, it turns out that *men* usually instigate the sort of "liberation" the anti-family movement seems to seek (Ted, for example). Why? Because, the family, to a man without love, is a trap. He wants sex, not responsibilities, an objective he obtains by "liberating" the family. The victims, disproportionately, are the children, who, of all a family's members, most require responsible male leaders, and wives/mothers, who make themselves vulnerable by bearing and nurturing children. Love makes a man want to take on and quietly glory in this responsibility. But a selfish man cannot see it. The result has been predictably disastrous. Black families have been blasted almost out of existence, divorce is the order of the day, education has become largely state-dependent (with predictably futile results), and the whole struggle to maintain healthy families — especially the essential job of wholesome preparation of children to take on the responsibilities of adulthood in a self-governing Republic — has become mostly a one-family-at-a-time affair, with an occasional assist from sympathetic religion and the natural humanity of ordinary people. But at an institutional level, little is left to help struggling families.

Back to Ted Olson, who talks of "equality on the basis of sexual orientation." Which means what? What else *can* it mean but that the family is not special; that it is only one, "equal" way of life no better or worse than any other. This is imbecilic unreason, but in a decadent world of politically correct self-delusion, it is commonplace and acceptable — even expected. Thus, "drooling and dissolute," (to borrow Malcolm Muggeridge's wonderfully apt description of liberalism), Ted Olson has accomplished nothing more than to suppress (let us hope temporarily) the people of California who want to employ their right to direct government to do what it can to bolster the West's second most valuable institution after religion.

But don't get the idea he operates in ignorance regarding either the true issue at stake or the result of the court's lawless actions. If the family is merely "equal," it is nothing. As I said, he seems to be squarely with the left on this point, and gives no reason to believe that he doesn't fully appreciate what that means. CPR

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Those in Power Over Us

State targets organic fertilizer, freedoms

Bureaucratic greed again overcomes state functionaries' duty to uphold the law and the Constitution.

TIMOTHY SANDEFUR

Businessman George Hahn of Cardiff sells fertilizer — but not just ordinary fertilizer. His product, "Worm Gold," is made out of the feces of worms. That's right: worm poop. It might sound silly, but it makes sense. Every gardener knows that earthworms play a crucial role in helping plants thrive and grow strong.

Unfortunately, the ability of Hahn's business to thrive and grow is threatened from a familiar source: overzealous California bureaucrats. Last fall, officials at the California Department of Pesticide Regulation decided that Worm Gold isn't just a fertilizer, it's also a "pesticide." They fined Hahn $100,000 for selling Worm Gold without submitting it to the department for years of expensive scientific testing as a pesticide.

Worm Gold doesn't kill bugs, though. It doesn't act directly on pests at all.

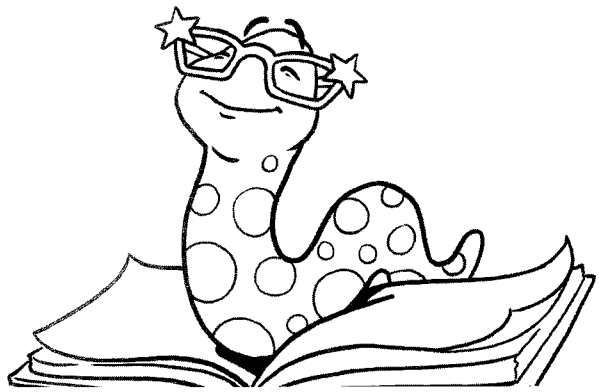
Instead, it helps plants grow strong, and boosts a natural process by which healthy plants keep bugs away on their own. Healthy plants produce a natural enzyme that smells bad to insects and other pests, and Worm Gold helps plants make enough of the enzyme that bugs choose to stay away.

Worm droppings" — or "worm castings" as they're called in the trade — are a natural part of all healthy soil. More than a century ago, Charles Darwin himself published an entire book on worms and the role they play in breaking down leaves and other things to make dirt nutritious to plants. When soil is depleted or unhealthy, adding worm castings can strengthen plants' natural resistance to pests. That's what makes Hahn's product a safe, organic alternative to chemicals that kill bugs. Just as spinach helped Popeye fight off Bluto's attacks, feeding good food to plants can help them resist attacks by pests.

Yet the Department of Pesticide Regulation claims that Hahn's worm food is a pesticide because under state law, any product promoted as helping a plant "resist" or "repel" any pest qualifies as a pesticide, and is subject to years of testing and thousands of dollars in registration fees.

The department's interpretation is absurdly broad, sweeping in even perfectly harmless, nonpoisonous, organic products. In fact, at a hearing in May, two of the department's bureaucrats admitted that under their theory, even water — often used to wash aphids off roses and other plants — would qualify as a pesticide. So would plants bred to deter pests, including the pest-resistant celery and potatoes under development by UC Davis and the U.S. Department of Agriculture.

Indeed, it's hard to see why sunlight itself, which



California bureaucrats go after the money — wherever they can find it

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Timothy Sandefur is a principal attorney with Pacific Legal Foundation (www.pacificlegal.org) and is representing George Hahn in his lawsuit against the California Department of Pesticide Regulation. Pacific Legal a legal watchdog organization that supports limited government, free enterprise and property rights.

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helps boost plants' natural resistance to pests, wouldn't qualify as a "pesticide" under this definition.

George Hahn is fighting back, represented by Pacific Legal Foundation attorneys, a legal watchdog organization that supports limited government and free enterprise.

Recently, the opening briefing was filed in his lawsuit challenging the state's decision, That filing relied in part on a 1943 case in which the same agency tried to claim that marigolds and other plants that smell bad to gophers were also pesticides. A state court rejected that argument.

"The bush was never represented as being a poison," the court said, "or as being physically injurious to the gopher, or to be eaten by him, but only as being so obnoxious to his sense of smell as to discourage his presence in the immediate vicinity. An odor is not even a 'substance or mixture of substances.'"

Ignoring this clear precedent, bureaucrats are now seeking to expand their authority in ways nobody ever foresaw. California's pesticide regulations are essential to protecting people against dangerous chemical poisons. Certainly when those regulations were written, there was no intention that they would apply to natural, nonpoisonous garden soil. Yet today, bureaucrats are trying to stretch the regulations to burden entrepreneurs such as George Hahn and his harmless, organic alternative to chemical poisons.

Just as plants need healthy soil, so economic prosperity and technical innovation need freedom to grow. George Hahn and the countless other entrepreneurs in California whose creativity and hard work are crucial to our economic health need protection against over-reaching government. CPR

The Center for Teaching the Constitution

Hold on my friends, to the Constitution and to the Republic for which it stands. Miracles do not cluster and what has happened once in 6000 years, may not happen again. Hold on to the Constitution, for if the American Constitution should fail, there will be anarchy throughout the world.

— Daniel Webster

The Center for Teaching the Constitution is a non-profit organization dedicated to teaching the United States' founding documents from the original texts utilizing the classical learning techniques of the founding fathers The Center is a resource for anyone interested in learning or teaching the foundation of liberty at home, church, or school. Current products may be ordered either by mail or on the Internet.

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Remembering Jerry Brown as Governor — Part II

by M. David Stirling

Was Jerry Brown's last term as governor just too long ago to matter? When, in that case, was the truth repealed that failing to learn from history condemns us to re-live it?

In January, 1975, at age 37, Edmund G. "Jerry" Brown, Jr. became governor of California. Today, at age 72, he is again seeking to become governor. Yet, after nearly three decades since his term as governor ended in 1982, relatively few Californians have any sense of how Jerry Brown governed, what he thought about the state's most serious problems, or how his actions as governor may have impacted the people of California after he left office.

Beginning with the March/April 2010 issue of *California Political Review,* and continuing in this and the fall issues of *CPR,* my articles focus on some of Jerry Brown's most significant acts as governor, and how they played out. Perhaps these articles will shed some light on the frequently asked question, "Who really is Jerry Brown?"

BROWN, BIRD, AND THE DEATH PENALTY

Few of the governor's responsibilities are more serious or consequential to the overall well-being of the people of the state than his nomination of justices to the state's Supreme Court. Not only is the California Supreme Court the court of last resort on the meaning and application of the state's constitution and

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California Political Review's *natural resources and bureaucracy correspondent M. David Stirling is a former Assemblyman, superior court judge, and chief deputy attorney general.*

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Caryl Chessman

statutes, but justices, especially chief justices, often influence the direction of the Court long after the governor who appointed them has left office. Nowhere is this more true than with the Court's treatment of the state's death penalty statute.

If a murder is committed in the course of "special circumstances," *e.g.,* a kidnapping or rape, the state constitution mandates that the jury's guilty verdict and the trial judge's death penalty sentence are automatically and directly appealed to the California Supreme Court.

SERVE THE LAW? OR DO 'WHAT IS RIGHT'?

It was 1960 when Jerry Brown met Rose Bird at U.C. Berkeley. He had just left the seminary where for four years he had been studying for the priesthood, and was finishing his last year of college.

Bird was a graduate student. Both were adamant opponents of the death penalty. 1960 was also the year that Jerry's father, Governor Pat Brown, was receiving enormous national and international pressure to commute the death sentence of Caryl Chessman, the "Red-light Bandit."

Chessman's practice was to follow people in their cars to secluded areas and flash a red light like those used by the police. When the victims opened their windows or exited the vehicle, he would rob and, in the case of young women, forcibly rape them.

Finally in 1948, based on the eye-witness testimony of a female rape victim, Chessman was convicted of 17 criminal counts, including kidnapping, robbery, and rape with bodily injury. California law at the time called for life imprisonment without possibility of parole or death where a kidnap victim sustained bodily injury. The judge followed the jury's recommendation and sentenced Chessman to death in the San Quentin gas chamber.

During the twelve years he spent on death row as his appeals moved through the courts, Chessman wrote four books describing his life and defending himself. The books were so popular that Chessman became a *cause célèbre,* prompting people from all over the world to petition Governor Pat Brown to commute his death sentence.

Among these petitioners were former First Lady Eleanor Roosevelt, literary figures and intellectuals including Pablo Cassals, Aldous Huxley, Ray Bradbury, Norman Mailer, Robert Frost, and evangelist Billy Graham.

On the night in 1960 that the execution was scheduled, and as the governor was sitting alone in his study agonizing over how he might commute the death sentence of a man he felt was guilty, 22-year-old son Jerry telephoned to urge his father to commute Chessman's sentence. When Governor Brown, himself an opponent of the death penalty, responded that the death penalty was the law in California and as governor he had taken an oath to uphold the law, Jerry argued that the death penalty was wrong and the governor should spare Chessman's life. While Governor Brown did not commute the sentence, he did grant a 60-day stay of execution. Chessman was executed on May 2, 1960.

After graduation from UC Berkeley, Jerry went on to Yale Law School. At the same time Bird concluded she could better champion the interests of the downtrodden and disadvantaged through the law rather than journalism, her college major. She entered the UC Berkeley Law School at Boalt Hall. After graduation and a year clerking for the Nevada Supreme Court, Bird joined the Santa Clara County Public Defender's office as a trial attorney, later heading the office's appellate department, where she argued cases in the state appellate court and the California Supreme Court. She also taught an advanced course in criminal procedure at the Stanford Law School. After eight years with the public defenders office, Bird resigned to consider

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When Secretary of State Jerry Brown announced he would run for governor in the 1974 election, Bird volunteered to work in her old friend's campaign, primarily driving him to meetings and campaign appearances when he was in the South San Francisco Bay area. Brown was so impressed with Bird's passion for the causes he embraced, including opposition to the death penalty, and with her first-rate legal mind, that after the November election the governor-elect made her a member of his transition team. In January, 1975, Governor Brown named her to his cabinet as Secretary of Agriculture, telling William Endicott of the

Chronology of Jerry Brown's runs for political office

1969 — At age 31, and while his father's name was still a political asset, Jerry ran for, and was elected to the Los Angeles Community College District Board of Trustees.

1970 — After serving only the first year of a four-year term on the Community College Board, Jerry resigned to run for, and was elected California Secretary of State.

1974 — Jerry ran for and was elected governor of California.

1976 — During his second year as governor, Jerry ran for president in several Democrat primaries. His name was placed in nomination at the Democrat National Convention by United Farm Worker Union President Cesar Chavez. Former Georgia Governor Jimmy Carter received the Party's nomination.

1978 — Jerry was re-elected governor.

1980 — Again entering the Democrat primaries in several states, Jerry challenged President Carter's bid for re-election. As some of his liberal activist friends like Jane Fonda, Tom Hayden, and Jesse Jackson joined his campaign, he began to lose broad support and ultimately withdrew from the race.

1982 — In the last year of his second term as governor, Jerry ran for the United States Senate, but lost to Pete Wilson.

1983-1987 — Jerry's biography states: "After his governorship, Brown lectured widely, led delegations to China and the Soviet Union, studied Spanish in Mexico, spent six months in Japan studying Japanese culture and Buddhist practice, worked with Mother Teresa in India at the Home of the Dying, and traveled to Bangladesh as a CARE ambassador of good will during the devastating floods of 1987."

1988 — Jerry returned to California to run for chairman of the California Democrat Party. He was elected and served two years, but abruptly resigned the chairmanship in 1991.

1992 — Jerry again entered the Democrat presidential primaries in several states, this time to challenge President George H.W. Bush's re-election bid. Although he won several early state primaries, his campaign for the nomination against Bill Clinton hit the wall after he declared in New York City's Jewish community that, if nominated, he would consider selecting Jesse Jackson as his vice presidential running mate. Jerry forgot that Jackson's earlier anti-Semitic comments about Jews in New York had offended the Jewish community; it had not forgotten. Jerry lost the New York primary to Arkansas Gov. Clinton and did not win another state primary.

1995-1998 — Referring to himself as a "recovering politician," Jerry hosted a radio talk show on a Berkeley FM station, discussing alternative ideas on a variety of social and political issues, ranging from education and health care to spirituality and the death penalty. He called both his show, and his Oakland-based political action committee, "We the People."

1998 — Jerry re-registered as a "Decline-to-state" to run for mayor of Oakland, and was elected.

2002 — Re-elected as Oakland's mayor.

2006 — Jerry re-registered "Democrat" and ran for, and was elected California Attorney General.

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Of the 61 death penalty cases that came before the Court during her tenure, Bird never once voted to uphold a death sentence.

L.A. Times, "I think she's committed to the kind of society I think we ought to have."

Two years later (1977), when Chief Justice Donald Wright retired, Brown named Rose Bird as the 25th Chief Justice of the California Supreme Court, where she served until 1986. Of the 61 death penalty cases that came before the Court during her tenure, Bird never once voted to uphold a death sentence.

While she was chief justice, the Court majority, which was comprised of Jerry Brown appointees, reversed nearly 80 percent of the death sentences. Although unpleasant to do so, it is well to recall that in each of these first degree murder convictions that led to the 61 death penalty sentences that Bird voted to reverse (some murderers had multiple victims), innocent people died horrible deaths. Their parents, family and friends were scarred irremediably and forever.

THE RODNEY ALCALA CASES

In March of 2010, Rodney Alcala, who prosecutors called a "predatory monster," was convicted and sentenced to death for the 1970s rape-murders of five young women. Among them: 27-year-old Malibu nurse Georgia Wixted, 21-year-old Pasadena key punch operator Jill Parenteau, 32-year-old Santa Monica legal secretary Charlotte Lamb, and 18-year-old New York runaway Jill Barcomb.

The evidence in the Wixted, Parenteau, Lamb, and Barcomb murders revealed that Alcala first terrorized his victims – all attractive women – by partially choking them with his bare hands. Then, when they could breath again, he strangled them to death with panty hose or shoelaces. After each murder, Alcala, an amateur photographer, carefully arranged the woman's body in an artistic pose, and photograph her, in the words of the LAPD homicide investigator, "to defile [her] as best he [could] in death."

In the 2010 trial Alcala also was convicted and sentenced to death for the murder of 12-year old Robin Samsoe. But this was not the first time Alcala had been tried for the murder of the Samsoe child, who disappeared in 1979 while riding her bicycle to ballet class in Huntington Beach. In a 1980 trial he was found guilty and sentenced to death for murdering the 12-year old and dumping her dismembered body in the foothills above Sierra Madre. A forest service employee testified to finding Robin's scattered remains and a large kitchen knife nearby.

Under California law, Alcala's murder conviction and death penalty sentence went directly to the California Supreme Court for review. But before discussing what the Rose Bird Court did with Alcala's 1980 conviction and death penalty sentence for the Samsoe girl's murder, it would be helpful to know about Alcala's previous known attacks on young girls, as Bird and the Court majority focused on those brutal crimes in reviewing Alcala's conviction and sentence for the Samsoe murder.

One day in 1968, Alcala observed 8-year-old Tali walking to school in Hollywood. Alcala lured Tali to his apartment, where he viciously struck her in the head with a pipe, and raped her while she was unconscious. Fortunately for Tali a suspicious observer had seen Alcala talking to her and notified the police.

As LAPD demanded entry into his apartment, Alcala bolted out of the back door and disappeared. When police got into his apartment, Tali was lying on the floor; she had been raped and sustained serious head injuries from Alcala's brutal bashing. Three years later Alcala was discovered hiding in New Hampshire under an assumed name and working at an arts-and-drama camp for teenagers. Returned to California, he was convicted of rape and other felonies, and sentenced to state prison.

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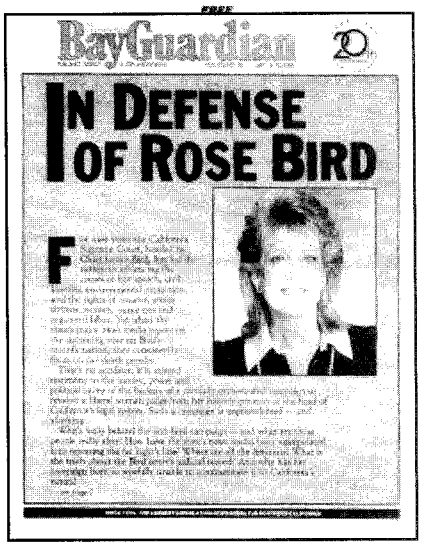
BayGuardian

IN DEFENSE OF ROSE BIRD

Rose Bird's relations with the major media were sometimes cordial, but also could be as fractious as they were with the voting public and, well, more or less everyone.

In 1976, during Jerry Brown's second year as governor, he supported and signed legislation establishing a new sentencing structure based on the warm and fuzzy notion that hardcore criminals should be educated and rehabilitated, rather than imprisoned for long terms. It was the "Determinate Sentencing Act."

(Note: During my run for the Assembly in 1976, I vigorously campaigned against the just-enacted "Determinate Sentencing law," and my first bill after becoming an Assembly member sought to repeal this weak sentencing law. In a press conference, Senator Ed Davis, formerly Los Angeles Police Chief, and I labeled the "Determinate Sentencing law" "the great prison break," because of the shortened prison terms it would bring about. But with Governor Brown's and the liberal Assembly leadership's support of determinate sentencing, my bill never came out of the so-called Criminal Justice Committee.)

Rodney Alcala's prison term for his brutal attack and rape of eight-year-old Tali was one of the first to be reduced under the "Determinate Sentencing law." He was paroled from prison after serving only 34 months.

IDEOLOGY OVER PUBLIC SAFETY

Two months later, Alcala approached a small 13-year old girl named Julie, who was waiting for the school bus in Huntington Beach. Although Julie initially agreed that Alcala could take her to school, when he refused to let her out as they passed her school she became frightened. Alcala stopped the car at a cliff overlooking a beach, but when Julie tried to run, he grabbed her and began to force himself on her. At that point a park ranger arrested Alcala and he was sent back to prison for violation of parole, only to be paroled again not long thereafter.

A few months later Alcala picked up 15-year old Monique, who was hitchhiking in Riverside County. He drove her to his residence and they spent the night together, engaging in consensual sex. The next morning Alcala drove Monique to the mountains where he took nude photos of her. But here she became frightened and started to scream and struggle. Alcala tied her up, stuffed a T-shirt in her mouth, beat her unconscious, and raped her vaginally and anally. Later he drove her back to a populated area where she notified police.

During Alcala's 1980 trial for the Samsoe murder, the prosecution introduced evidence of his brutal conduct against eight-year old Tali, 13-year old Julie, and 15-year old Monique. The basis of this evidence was that Alcala's history of enticing young girls into his car, taking them to isolated places, and subjecting them to forced sexual activity and violence showed a "disposition to commit" crimes similar to those committed against 12-year old Robin Samsoe. Alcala's strenuously objected that such evidence might prejudice the jury into believing that he probably engaged in similar conduct with Robin Samsoe, and therefore was guilty of her murder. Nonetheless, the trial judge allowed the prosecution's evidence.

The California Supreme Court's decision reversing Alcala's conviction and death sentence for Robin Samsoe's murder was written by Justice Grodin, and joined by Chief Justice Bird, and Justices Reynoso, Broussard, and Kaus – all appointed to the Court by Governor Jerry Brown. The primary basis for reversing was Al-

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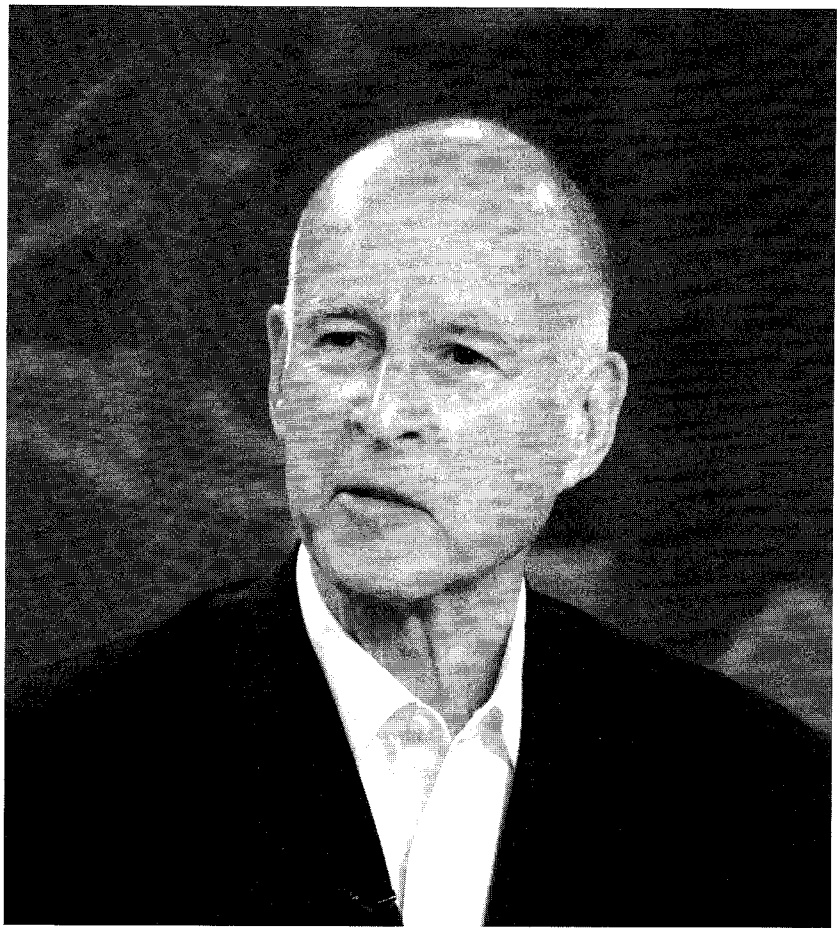

Seventy-two-year-old Jerry Brown today

cala's objection that the jury's conviction and resulting death sentence might have resulted from the jury's consideration of his earlier similar conduct against the other young girls. Although there was no indication in the trial record that the jury convicted Alcala based on the evidence of his conduct against the other girls rather than the extensive evidence that he viciously murdered Robin Samsoe, the Court reversed based entirely on that possibility. The Court also spent substantial space in the opinion analyzing every minute difference between Alcala's conduct with his three other child victims and his conduct in the Samsoe murder.

Only Justice Stanley Mosk, appointed to the Court by Jerry's father, Governor Pat Brown, dissented to the reversal. "I cannot conclude, with the assurance of my colleagues, that the admission of evidence of prior offenses committed by defendant was erroneous, or that its admission requires reversal ....

"There were sufficient similarities in the prior offenses, all against female children, to permit their introduction ...." Coming from the senior and most experienced justice on the Court, Mosk's dissent means that Bird's and the other justices' reversal of Alcala's conviction and death sentence for Robin Samsoe's murder was a purely discretionary and selective application of the law.

STANDING UP FOR S 'JUST SOCIETY'

Chief Justice Bird and Justices Grodin and Reynoso were removed from the California Supreme Court in a 1986 recall election. In her last speech as chief justice, Bird said:

> Our humanity informs us and instructs us in what it is to live lives of decency and dignity ... If we judges and lawyers are not to be popular, let it be because we are standing on the forefront of protecting people's rights ... Let it be because we have the courage to represent unsympathetic individuals and make difficult rulings in order to give life and breath to our constitutional guarantees ... Let it be because we stand up for a just society ...."

As the "predatory monster," Rodney Alcala demonstrates – and his is only one of the 61 death penalty cases she voted to reverse -- Chief Justice Rose Bird, and Jerry Brown as her sponsor held a bizarre perspective on "what it is to live lives of decency and dignity," on protecting unsympathetic individual's rights instead of the lives of innocent people, and on what it means to "stand up for a just society." CPR

Don't forget *Western CPAC*, October 15-16, 2010, Newport Beach, California
Check it out at: *westerncpac.com*

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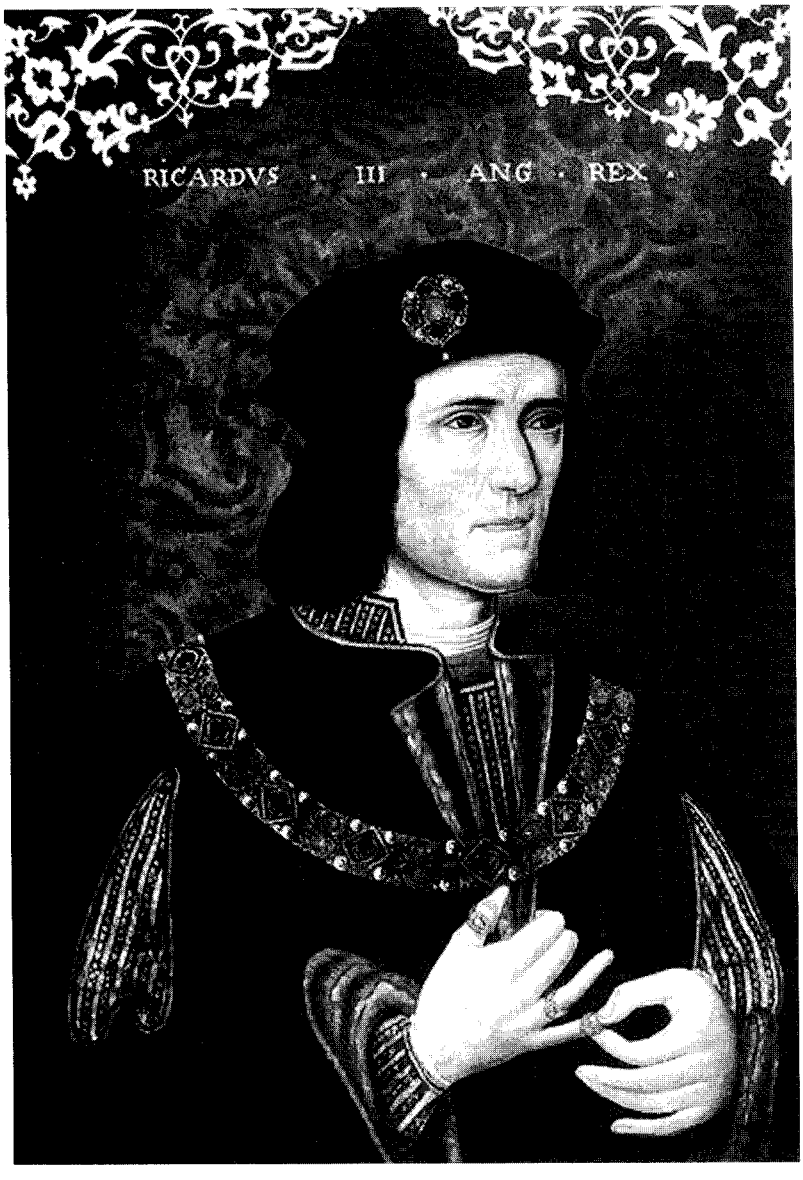

For want of a nail

For want of a nail the shoe was lost.
For want of a shoe the horse was lost.
For want of a horse the rider was lost.
For want of a rider the battle was lost.
For want of a battle the kingdom was lost.
And all for the want of a two-penny nail.

For want of a nail Los Angeles County is no two-penny nail. But Democrats, like England's 15th century King Richard III, seem to place equally disproportionate reliance on it to play a similarly decisive role in securing their status as a California, and thereby a national, political power. Republicans should do all they can to deprve their adversaries of this catalytic element in their arsenal.

by John Kurzweil

Recent polls indicate that a majority of Americans consider the Obama Administration and the national Democrat Party æsocialist" — and they do not call them that with approval. Yet these active campaighners for an ideology most of us oppose strongly proceeds to reshape our nation according to its destrutive vision, exercising decisive power over our most fundamental institutions against the will of the people. How is this possible in our democracy?

The answer may be surprising. Democrats win elections, but rely for those electoral victories upon what turns out to e a very thin reed indded: the ongoing dominance of one County, namely, Los Angeles. It is, of course, common knowledge among political professionals that Democrats win national elections only when they win California. What is less appreciated, if one may judge by the level of discussion it generates, is that Democrats — and liberal causes in general (in such cases as California's Proposition 8 Defense of Marriage initiative) — win California only when they take L.A. County, and it isn't enough merely to win in the County, but to win big: when they limit their partisan or philosophical opponents' share of the vote in Los Angeles County below a sort-of mystical Mendoza line of 40 percent.

A brief review of the last 20 years' statewide general elections prove the point conclusively.

John Kurzweil is California Political Review's *editor.*

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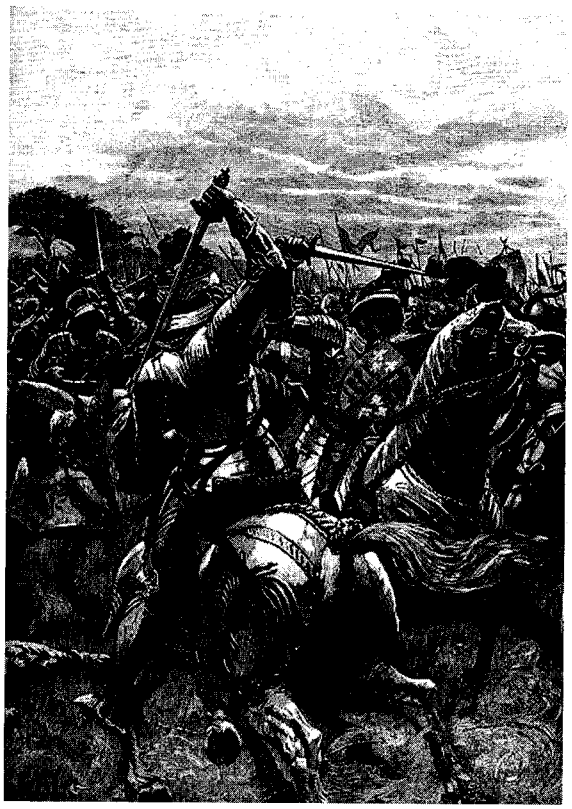

In 1990, Pete Wilson beat Diane Feinstein for governor, 49 to 45 percent, and Wilson won 49 percent of the L.A. County vote, losing the county to Feinstein who won it wit 51 percent. In 1994, Wilson captured 50.43 percent of the county's vote (to Kathleen Brown's 46 percent) and cruised to reelection with 55 to 40.62 percent statewide. In 1998 and 2002, Gray Davis won statewide contests for governor while Republicans Dan Lungren and Bill Simon respectively were held to 31.16 and 34.9 percent in L.A.

A similar story emerges looking at this decades' voting: In 2004, President Bush and Bill Jones failed to surpass 40 percent in L.A., losing the state to Boxer and Kerry. In 2006, Arnold Schwarzenegger and trounced Phil Angeledes statewide and won 49 percent share in the county. The same year, tom McClintock won just 36.5 percent of the county vote, losing the state to John Garaendi for lt governor. And in 2008, Bushfailed even to win 30 percent in L.A. county, and lost the state resoundingly, 61 to 37 percent. However, also in 2008, Yes on Proposition 8 — Defence of Marrige — garnered 50.1 percent in L.A. while Yes on 11 — Redistricting — received 47. 6 percent in L.A. Both initiatives won statewide.

STRANGE GOP NEGLECT

A pecularity, given this starkly unmistakeable record, is that Repubican statewide candidates — and the state GOP itself — maintain an equally revealing record of neglecting the county in their statewide campaigning. One reason is that most campaigning is for legislative and congressional seats, and the odds of Republicans winning those seats in the county, especially given the gerrymandering of all seats, is more or less nil, or (in a very few cases) they are slam-dunk in the GOP category and therefore require little if any effort to win. But this should not affect statewide campaigns, even if it means that the Constitutional office Republican nominee must venture into the county alone, withoug the support of more local candidates. Los Angles is home county to more 1 million registered Republicans — more than 300,000 more GOP voters than the state's second largest Republican county, Orange, and twice the number of Republicans in San Diego, the GOP's number three county. In fact, of some 5.3 million Republicans registered statewide, one in five lives in Los Angeles County, roughly one-fourth of the county's total of registered voters. Building an effective get-out-the-vote operation in the county thus would, theoritacally, supply a 25 percent base vote, or 62.5 percent of our 40 percent magic number for a GOP statewide candidate.

The county (according to May 2010 reports) also has 886,443 Decline to State voters, who could be recruited to cast the next most likely category of Republican ballots. Simply splitting these votes evenly with Democrats would give another 443,221 votes, or 10 percent of base vote or 25 percent of that 40 percent magic number. That is, without a single Democrat vote, but only registered Republicans and half of the county's Decline to State voters, our GOP statewide candidate would be at 87.5 percent of his 40 percent goal for the County. Is it powwible, in a strong Republican year like 2010, for a Republican to secure the remaining 12.5 percent from disgruntled (or, if we may say it) Reagan Democrats? It is certainly worth a try.

The second daunting element in the equation, however, is demographic. L.A.'s voters largely do not come from tradtionally Republican constituencies. Most are black or Latino. This aspect is

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combined with history — Republicans just haven't gone into the country to seek votes. Too many Repuicans are scared off by the social issues that matter most to many of these voters, the very issues on which they agree with fundamental Republican ideas and positions most closely and thus represent the areas of potential cleavage for dividing them from the Democrats. This is Wilsonite Republicanism at its most myopic (the very failing the Wilsonites breathelessly harange conservitives about: preferring to lose rather than sacrifice a small degree of ideological purity to constructing a winning coalition).

Now I am the last one to advise anyone to forget his core principles to win votes, but politics is the art of comprimise and successful democratic politics — the politics of political movements that actually shape public policy — always progress gradually. Win some victories on the fiscal (tax and spend) front, then proceed toward secondary objectives. First break the power of the public employee unions to dominate our politics, our educational systems, and our social institutions, then see what may be done in the areas of family, religious freedom, and the rule of law.

The real stumbling block here is not philosophical or issue-based but a simpler matter of courage: showing the political strength and faith in oneself and ones own convictions to take them where others fear to go: into the neighborhoods, the schools, the churches, even the homes (by campaigning door-to-door) of L.A. County's voters themselves. The truth is that these voters rarely see or hear anything from a Republican candidate or GOP worker or conservative journalist or commentator at all. Republicans must begin finding the courage to confront Democrat lies about the econoomy, unions, and the welfare state much more directly within L.A. county's communities. Only then can they begin to win over significent numbers of voters to their banner on election day. Ray haynes has done yoeman work in this regard with black churches simply by going to those churches and talking directly to the people he meets there. It can be done. The missing element is courage, but it seems ridiculous to talk of the really difficult job of office holders overhauling entrenched California political powers if they are afraid even to venture onto the political battlefield where the allies needed to win this war are to be found.

AGGRESSIVE ORGANIZING AT THE COUNTY PARTY

Los Angeles County GOP Chairman Jane Barnett did not wait for statewide candidates to rally to the cause of improving Republican vote-getting power in her county. She is aggressively organizing a large-scle precinct operation to turn out low-propensity GOP voters (they are registered but have missed going to the polls in at least one of the last four statewide elections). "We know," says Jane, a veteran of several decades of partisan trench warefare, "that 55 percent of voters will cast absentee ballots this year, and that those so inclined are 50 percent more likely to do so if they have a ballot in hand." Thus Jane's operatives go door-to-door (the only real way to make a significant impression on potential voters) handing them their absentee ballots. This drill is followed up with an October 2 GOTV blitz — again door-to-door — because absentee ballots must be mailed by that date. A second all-out GOTV drive takes place on election day.

Jane, whom I first met in the mid-seventies when we were all working for a Ronald Reagan upset of Gerald Ford, combines traditional elements with the latest technology in her effort. The County Party is working with the Whitman campaign using a single computer system produce whatever lists are needed. "Say I want a walk schedule for 45 Burbank precincts. The master computer supplies it. The Whitman campaign is, of course, taking in a much broader focus then we are," Jane says, meaning Whitman is also soliciting among Decline to State voters and potential Reagan Democrats. "They are also pushing high propensity Republicans. This sort of joint effort is a first. As far as I know, it's never happened before in this county." She has recruited the considerable volunteer muscle of the Tea Party movement. For her part, Meg Whitman has county chairmen and field reps assigned to the L.A. County effort. She is taking the 40 percent target seriously. In a strong GOP year, that goal is achieveable. If it proves so, Whitman will be California's next governor. CPR

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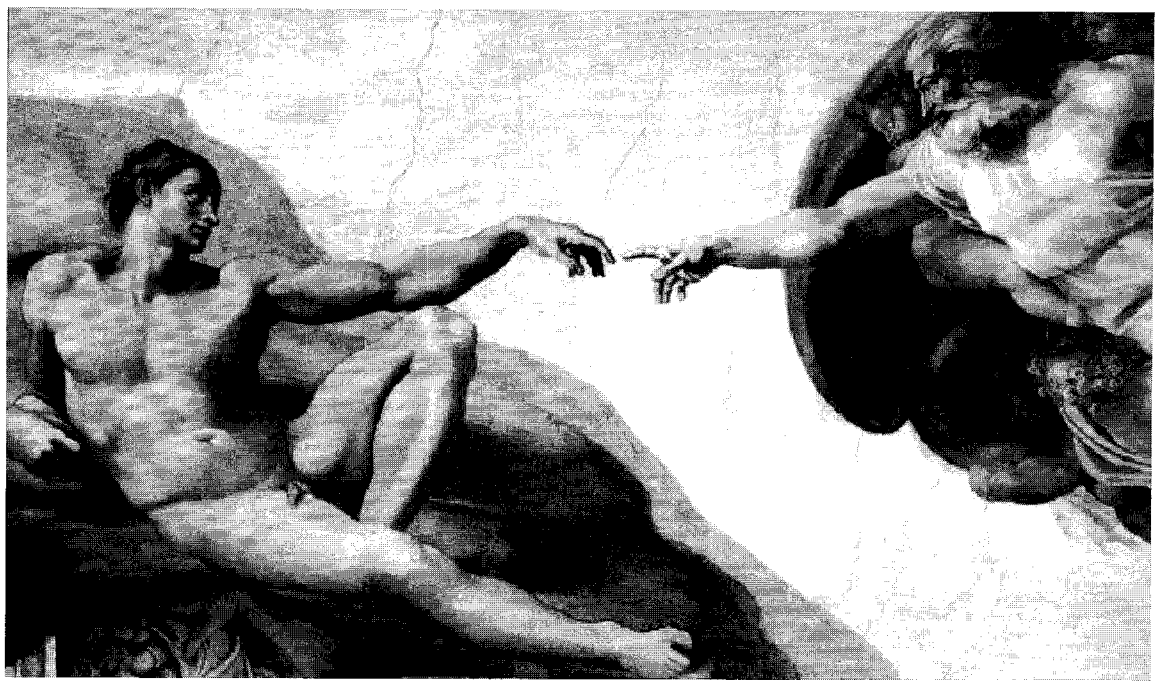
Islam



is not a religion

Religion is about God — which is to say it is life-giving, concerned with the truth, motivated by love, seeking the good and the beautiful. Islam is none of these things.

by Leonard Woodson

The 9/11 Mosque episode has generated a potentially healthy discussion of "Islam" as a supposed "religion of peace." Indeed, it is this spurious notion about Islam that is the root of most of the strategic and tactical mistakes the West continually makes in handling this dangerous phenomenon.

First, then, it must be understood not only that Islam is not a purveyor of "peace," but that it is not a "religion" at all. It is, rather, as Cardinal John Henry Newman once put it, one of the most "ingenious contrivance[s] of the Enemy" extant today or at any time in man's history: holding men in thrall, seeming to supply them the rudimentary elements of religion with-

Leonard Woodson writes on politics and religion in America and the world.

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out, in fact, giving them anything real at all.

Religion, if the word is to mean anything useful, would have to denote a thing having something positive to do with God. Now God is good; His aspects are good, life, love, truth, and beauty. Islam's aspects, on the contrary, are death, hatred, lies, and ugliness — in a word: evil. This is not to say that no Moslem is of God or of any of His aspects, but to the extent that they are, they are outside, actually opposed to, Islam, and are not supporting it, much less, in that case are they a part of it and so do not affect its definition. They, in short, are *not* Islam.

Why do I say Islam's aspects are these? Well — in any particular order: there is its inception, then its history, then its teaching, and, finally, its concrete actions in today's world. First, then, Islam was born in an era of Western heresies: the age of the Monophysite, the Nestorian, the Arian, the Manichean, and, above all, of the gnostic. Gnositism is the conviction that what people seem to believe and permit to guide them is what is real, not actual reality. Thus, proofs of God's existence are useless, beside the point. If one notion motivates the people, it is real but only until it is replaced by some competing notion the next day or in the next country. Islam is thus true not because it is demonstrably so, but because its author and champions want it to be true. They're procedure is to force compliant belief among those they conquer, spreading this "religion"'s "truth" continually further. If concrete experience contradicts this forced belief, ignore the experience. Ask 'How many divisions has the Pope?' and never mind that communism, like the Napoleonic and Nazi tyrannies before it, lies in ruins while those who opposed them, in faith and prayer rather than arms, remain, strong and active. The true moral authority of Reagan's demand "Tear down this wall" is brushed aside, even though it proved where true power lies. Like communism and Naziism, Islam is squarely a matter of the gnostic mind-set, opposed to reality and dedicated to perpetuating its own peculiar lies, whatever they may be. One of those lies is that it is a religion and that it is interested in peace. Its interest in peace is only as an enemy.

'FACTS ARE STUBBORN THINGS'

To show the contrast, both Judaism and Christianity, not to mention Western thought in general, attempt to escape popular enthusiasm in favor of reality: Where does true power lie? With the physical force of Stalin's legion's or in the truth? In the West and especially among Christians and Jews, it is not important that many or even most of the people think a man guilty of a crime, the question is: did he, in fact, do it? Only in the West can John Adams, proclaiming that "facts are stubborn things," win acquittal for the British accused in the "Boston Massacre." Show us the proof, brings us the evidence.

Islam shows no such interest in empirical proof, only in a subjective ability to bring physical power to the question to force a preferred answer: Islam is one, long show trial. It takes a meat axe to complex, delicate human nature contending with opposition barbarously, ignoring all realities involved. Its response to opposition is simply: persist in opposing us and you die. Suppose someone draws a cartoon that insults this "religion." Islam does not consider the circumstances, or worry about proportionality. It merely tracks down and executes the perpetrator, along with anyone who seems to take the perpetrator's side, or even anyone merely failing to side absolutely with Islam in the matter. Gnostic Islam, that is, exists in men's minds, is unconcerned with the real world, and thus has no patience with facts.

A further indication of this separation between gnostic Islam and true religion is Islam's inception as a thing apart from direct contact with God. In Islam, God is not near, "in every man," as a Roman officer in *Ben Hur* says Jesus taught. Islam denies the Incarnation, the avowedly miraculous, historical coming of God the Son into the World to die for our sins and then rise again. Islam knows no such clear, direct intrusion of God into the affairs of men, only a fatalistic acceptance of "the will of Alla" for whatever happens. It began wih a vague "revelation" to a man alone in the desert who proceeded to win converts to his vision through deceit and fear and force. Moslems are not told to "teach all nations" but to "destroy the infidel." Again, Islam is a "religion" only in men's minds, but that is enough to satisfy the gnostic imperative.

What, then, does Islam "teach" when it does

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speak for itself? Its defenders select particular quotes from the *Koran* that give a picture of a faith interested only in self-defense. For example, a pro-Islam web site, About.com [at *http://islam.about.com/od/terrorism/ftterrorism_verse.htm],* says "There are some specific verses that are very often 'snipped' out of context, either by critics of Islam discussing 'jihadism,' or by misguided Muslims themselves who wish to justify their aggressive tactics .... For example, one verse (in its snipped version) reads: 'slay them wherever you catch them' (Qur'an 2:191). But to whom is this referring? Who are 'they' that this verse discusses? The preceding and following verses give the correct context:

Islam, as Cardinal John Henry Newman once put it, is one of the most 'ingenious contrivance[s] of the Enemy' extant today or at any time in man's history.

> Fight in the cause of God those who fight you, but do not transgress limits; for God loves not transgressors. And slay them wherever you catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter ... But if they cease, God is Oft-forgiving, Most Merciful ... If they cease, let there be no hostility except to those who practice oppression' (2:190-193)."

It is clear from the context that these verses are discussing a defensive war, when a Muslim community is attacked without reason, oppressed and prevented from practicing its faith. In these circumstances, permission is given to fight back — but even then Muslims are instructed not to transgress limits, and to cease fighting as soon as the attacker gives up. Even in these circumstances, Muslim are only to fight directly against those who are attacking them, not innocent bystanders or non-combatants.

However, another web site *(http://www.dianedew.com/islam.htm),* titled "Islam and Christianity, The Koran *vs.* The Bible," provides additional context that fails to sustain the "right to self defense and nothing more" theme: "Islam both allows and forbids murder and violence, depending on who is the recipient of the act .... 'Make war on them until idolatry is no more and Allah's religion reigns supreme.' (Koran 8:37) The Koran instructs not to make friendship with Jews and Christians (Koran 5:51) but to war against them: 'When the Sacred Months are over, kill those who ascribe partners to God wheresoever ye find them; seize them, encompass them, and ambush them; then if they repent and observe prayer and pay the alms, let them go their way' (Koran 4:5)."

"'.... kill the disbelievers wherever we find them' (Koran 2:191); 'Seize ye him, and bind ye him, And burn ye him in the Blazing Fire. Further, make him march in a chain, whereof the length is seventy cubits!' (Koran 69:30-37)'" Examples of this type can be repeated endlessly.

So the Koran appears to be inconsistent with regard to the proper use of force and violence against adversaries. So where do we find the truth about Islam with regard to this question? Where indeed: actions still speak louder than words. If we look to the history of Islam in action, we find a clear picture in place of the confused tangle of Islam's verbal exhortations. Islam's history is an unbroken story of murder, often gratuitous, and war, of conquest, persecution, indiscriminate coercion of religious practice, barbaric treatment of women, especially with regard to family and sexual matters, no respect for any concept of rights, God-given or otherwise, or for national sovereignty. It is an unrelieved tale of tyranny with tyrants free to commit any crime they please without restraint.

It is never a mistake to recall, when listening or talking with a gnostic true believer, that, to him, reality is not the point. The point is crude, worldly power. Is it surprising, then, that words and statements of the "faith" become tangled? They exist to serve the pursuit of power. They must change to fit the changes in a developing, dynamic correlation of forces. Earlier, I mentioned that Islam began in an era of heresies. Any examination of, say, Arian rhetoric of the time reveals exactly this slippery use of words and changeable conclusions.

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IN TODAY'S WORLD

As to its concrete actions in the contemporary world, nothing we see from Islam now contradicts the pattern established throughout its history. Take the current foolishness about a mosque at the 9/11 site. It is as typical an Islamic calling-card as there is. First, of course, there is the absurd *spoken* premise that this "religion" is concerned about religious freedom, and blushes at the anti-mosquers' failure to respect theirs. If you are in need of a hopeless errand, try to find any talk of that sort *within* any Islamic country.

Second — and more importantly — the spot best calculated to celebrate what Islamic murderers consider a massive triumph over their enemies is, of course, this location in New York City. This sort of usurping of historic sites, especially following what Islam sees as a victory for its side, has been standard operating procedure for Islam throughout its history — witness the effort to co-opt all Jewish and Christian history (duly trimmed and edited) to fit the needs of Islam, transforming *Jerusalem,* of all places, into "one of Islam's most sacred shrines." Somehow the other guys' capital city always ends up a central beehive of Islamic activity and culture.

It happened later to the the capital of the Eastern Roman Empire, Constantinople, when it was finally conquered, becoming Islam's capital city, Istanbul. This practice illustrates this supposed religion's aggressive nature, (as well as its poverty of symbols, substance, and genuinely sacred shrines that are actually its own). Islam, like government, turns out to have little to offer beyond what it takes from others.

Consider Jerusalem. Saira W. Soufan says (at "The Meaning of Jerusalem to Islam") *[http://www.jerusalemites.org/jerusalem/islam/41.htm]* that it is "one of Islam's most sacred shrines .... It is the city where many of the prophets of Islam including Abraham and Jesus, preached .... Jerusalem ... was the first 'Qibla,' (direction to which Muslims faced when praying) .... Muslims consider prayers in Jerusalem's Masjid Al-Aqsa to be equivalent to 500 prayers in any other ordinary mosque ....

"With the eternal verses in the Holy Qur'an, God stated the never diminishing significance of Al-Aqsa Mosque, to where Prophet Muhammed, peace and blessings upon him, journeyed at night on the winged horse, Al-Buraq, from Mecca. At Al-Aqsa Mosque, Prophet Mohammed, led all of the prophets of God that came before him in the submission of prayer, then ascended to Heaven to receive God's command to the Muslims to pray five times a day. This miraculous journey is known as Al-Israa wal Mi'raaj."

JERUSALEM A PRIME OBJECTIVE — REALLY?

The straightforward history of Islam's capture and conquest of Jerusalem is more enlightening. In the year 636 A.D., during a lengthy campaign of conquest by Moslems against the Byzantine Empire, Moslem commanders Abu Ubaida and Khalid ibn al-Walid Khlid ibn al-Wal** decided to conquer Jerusalem. According to a *Wikipedia* article on the "Rashidun Caliphate" *[http://en.wikipedia.org/wiki/Rashidun_Caliphate]* this brought on a siege that "lasted four months after which the city agreed to surrender, but only to caliph Umar Ibn Al Khattab in person .... eventually, Caliph Umar Ibn Al Khattab came and Jerusalem surrendered on April 637 A.D." Islam immediately set about co-opting Jerusalem, beginning by building elaborate structures proclaiming itself triumphant over whatever ideas, civilizational norms, religious traditions or convictions, and anything else that had been in place before.

"The Dome of the Rock was built by the Umayyad caliph Abd al-Malik from 688 to 691 A.D.," according to a *Wikipedia* report — not as a mosque, "but [as] a shrine for pilgrims. According to tradition, the Dome of the Rock was built to commemorate Muhammad's ascension into heaven after his night journey to Jerusalem (Qur'an 17). But there seems to have been more to it than this, since the Dome of the Ascension was later built nearby." The *Oxford Archaeological Guide to the Holy Land,* adds the intriguing note that "Abd al-Malik's purpose was more complex and subtle." He wished to erect a beautiful Muslim building that could compete with the majestic churches of Christendom and

** Khalid ibn al-Walid (592–642) also known as Sayfu al-L?h al-Masl?l (the Drawn Sword of God), was a Sahabi, a companion of Prophet Muhammad, an astute in the art of war and one of the most successful commanders in history. He is noted for his military tactics and prowess, commanding the forces of Prophet Muhammad and those of his immediate successors of the Rashidun Caliphate.

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would be a symbolic statement to both Jews and Christians of the superiority of the new faith of Islam.

It makes the taking of Jerusalem sound more like an afterthought, not what we might expect if the Jewish capital had been a main objective all along for its own sake. It also begins to sound familiar: what, after all, makes this exact spot in New York City so important to Islam that moving a few blocks is simply out of the question? Nothing, except that, precisely because it is virtually on Ground Zero, also could be seen as showing a certain crude, triumphant "superiority" of the "victor" of 9/11.

CONSTANTINOPLE

Later, it was the turn of Constantinople — the last bastion of the Eastern Roman Empire — to fall to Islamic Turks. After 1261, the city's churches and physical defenses were no longer functioning effectively. The population, which had equaled nearly half a million in the 9th century, had dwindled to 40 thousand. Perhaps they tried to get by with Gay Marriage in place of the real thing.

In the mid-14th century, the Ottoman Turks began a strategy of stealing smaller towns and cities, isolating Constantinople, strangling it slowly. Finally, on May 29, 1453, after an eight-week siege (during which the last Roman Emperor, Constantine XI, was killed), Constantinople fell to Sultan Mehmed II. Mehmed "declared it the new capital of the Ottoman Empire. Hours later, the sultan rode to the Hagia Sofia and summoned an *imam* to proclaim the Islamic creed, converting the grand cathedral into an imperial mosque.

"Following the fall of Constantinople," according to *Wikipedia,* Mehmed II immediately set out to revitalize the city, now also known as Istanbul.

"He invited and forcibly resettled many Muslims, Jews, and Christians from other parts of Anatolia into the city, creating a cosmopolitan society that persisted through much of the Ottoman period. By the end of the century, Istanbul had returned to a population of two hundred thousand, making it the second-largest city in Europe. Meanwhile, Mehmed II repaired the city's damaged infrastructure and began to build the Grand Bazaar .... The Ottomans quickly transformed Istanbul from a bastion of Christianity to a symbol of Islamic culture. Religious foundations were established to fund the construction of grand imperial mosques, often adjoined by schools, hospitals, and public baths ...."

AND IN NEW YORK

Syndicated columnist Diana West remarked that "If Ground Zero, a focal point of Dar al-Harb (House of War) since 9/11, is reconstructed with a 'world class' Islamic center, the transformation to Dar al-Islam (House of Islam) becomes symbolically clear. And that's no way to treat our 9/11 dead." Counter-terrorism expert Gadi Delman was more blunt: "Well it's official, we have all lost our our minds."

Of course, there can be no doubt that this breath-takingly audacious attempt to erect so obvious an affront to our sensibilities is merely the left, yet again, probing for weakness.

Leftist tactics invariably strikes hard and fast whenever it finds any such weak point, so expect — if our New York neighbors allow this to go forward — some new, more terrible thrust by our enemies to solidify their victory, even as the proposed "mosque" raised by this phony "religion of peace" will have solidified the Islamic "victory" of 9/11 — and new efforts are launched to expand the Dar al-Islam further on American soil.

THE SMALL MATTER OF NATIONAL SOVEREIGNTY

It remains only to say that we can have no truck of any kind with this false religion. It is as if no one has even noticed that Islam, in everything it does (never mind what it says), simply rejects, as absolutely as did the Nazis and the communists, all notion of American national sovereignty. That means, forget the Constitution, the Declaration of Independence (especially its quaint idea about rights endowed by our Creator), forget elections and all ideas and traditions about government of, by, and for the people. It must be government solely for those who happen to emerge at the top of whatever despotic Moslem hierarchy emerges within America's Dar al-Islam. To so much as begin to treat with this disease as anything but an absolute enemy is to begin the suicide Abraham Lincoln said would be the only way this nation could fall. CPR

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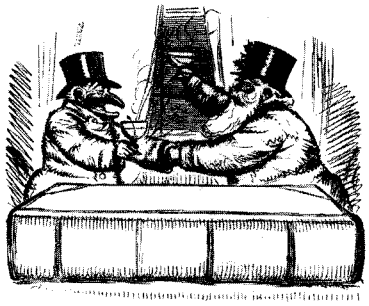

HISTORY

The Idea of a University

Theology a Branch of Knowedge

BY JOHN HENRY NEWMAN

(Introduction by John Kurzweil)

Introduction

David Horowitz daily chronicles the demise of acedemic freedom on America's elite (and often not so elite) college and university campuses. Oddly enough, the grand assault on freedom of thought is usually accompanied by shouts of triumph for supposed "academic freedom." it is a triumph, not for freedom, but for Orwellian double-think (the habit of keeping two or more mutually exclusive thoughts in one's head at the same time and believing both or all of them to be true). This is the precedent for the sort of of nonsense that labels anti-Boy Scout and anti-family marriage redefinition crusades to be victories for the First Amendment.

The root of the problem, as Cardinal Newman brilliantly showed in a series of lectures (herewith, and in a continuing series in this space, reprinted by *California Political Review)* more than 150 years ago, is the artificial exclusion of God from the curriculum — typically, an act of exclusion and thought suppression carried forth in the name of "science" and "free thought."

Newman was discussing ideas attendant upon the founding of a new universty to be created in the city of Dublin, Ireland. In the event, no university was ever created, but Newman's lectures survive as still among the best expositions of exactly what purpose a university can serve. This lecture (abridged from the original) and those that follow, explain the loss of ability to think rationally and freely, much less scientifically, on campus in this act of exclusion.

It should by borne in mind that this remains a relatively recent innovation in Western University education. Every major Western university up at least to the time of the founding of Harvard and Yale in this country was established to include God and knowledge of God as our creator as the context in which all other college and university learning would take place. This long-standing tradition broke down in virtualy all of higher education in the West during the nineteenth century — precisely when Newman delivered these lectures. The change has proven catastrophic for education and for American culture and science at every level, opening the door wide for, among other absurdities,

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the near-universal assumption of the "truth" of evolution as the proper context for, nay, more, the very foundation of all our Western scientific, rational thought. (Anyone surprised by the wholesale acceptance of the "Global Warming" hoax please take note.)

These lectures are lengthy, subtle, and require close study. I urge readers to approach them with patience. The rewards are rich and plentiful, but will take some work to win. At least they have for me. But winning them is well worth the effort; they will make clear the weird progression that has taken most of American higher education from genuine learning to the woefully closed-minded indoctrination that passes for "university" education in the West, andshould make us all thank God for the small windows of reawakening opening at such colleges as Thomas Aquinas and Hillsdale. The blade of grass will always eventually break through, a word of truth will always outweigh the world. I hope in a small way this series helps in the rebirth by making how we got here (and why we should restore matters) more clear to our readers.

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The Idea of a University

by John Henry Newman

It is the fashion just now, as you very well know, to erect so-called Universities, without making any provision in them at all for Theological chairs. Institutions of this kind exist both here and in England. Such a procedure, though defended by writers of the generation just passed with much plausible argument and not a little wit, seems to me an intellectual absurdity; and my reason for saying so runs, with whatever abruptness, into the form of a syllogism: A University, I should lay down, by its very name professes to teach universal knowledge: Theology is surely a branch of knowledge: how then is it possible for it to profess all branches of knowledge, and yet to exclude from the subjects of its teaching one which, to say the least, is as important and as large as any of them? I do not see that either premise of this argument is open to exception.

.... [I]f a University be, from the nature of the case, a place of instruction, where universal knowledge is professed, and if in a certain University, so called, the subject of Religion is excluded, one of two conclusions is inevitable: either, on the one hand, that the province of Religion is very barren of real knowledge, or, on the other hand, that in such University one special and important branch of knowledge is omitted. I say, the advocate of such an institution must say this, or he must say that; he must own, either that little or nothing is known about the Supreme Being, or that his seat of learning calls itself what it is not. This is the thesis which I lay down ....

3. Still, however, this may seem to many an abrupt conclusion, and will not be acquiesced in: what answer, Gentlemen, will be made to it? Perhaps this: — It will be said, that there are different kinds or spheres of Knowledge, human, divine, sensible, intellectual, and the like; and that a University certainly takes in all varieties of Knowledge in its own line, but still that it has a line of its own. It contemplates, it occupies a certain order, a certain platform, of Knowledge. I understand the remark; but I own to you, I do not understand how it can be made to apply to the matter in hand. I cannot so construct my definition of the subject-matter of University Knowledge, and so draw my boundary lines around it, as to include therein the other sciences commonly studied at Universities, and to exclude the science of Religion. For instance, are we to limit our idea of University Knowledge by the evidence of our senses? then we exclude ethics; by intuition? we exclude history; by testimony? we exclude metaphysics; by abstract reasoning? we exclude physics. Is not the being of a God reported to us by testimony, handed down by history, inferred by an inductive process, brought home to us by metaphysical necessity, urged on us by the suggestions of our conscience? It is a truth in the natural order, as well as in the supernatural. So much for its origin; and, when obtained, what is it worth? Is it a great truth or a small one? Is it a comprehensive 6truth? Say that no other religious idea whatever were given but it,

John Henry Newman, English divine, philosopher, man of letters, and leader of the Tractarian Movement, lived from 1801 to 1890.

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and you have enough to fill the mind; you have at once a whole dogmatic system. The word "God" is a Theology in itself, indivisibly one, inexhaustibly various, from the vastness and the simplicity of its meaning. Admit a God, and you introduce among the subjects of your knowledge, a fact encompassing, closing in upon, absorbing, every other fact conceivable. How can we investigate any part of any order of Knowledge, and stop short of that which enters into every order? All true principles run over with it, all phenomena converge to it; it is truly the First and the Last. In word indeed, and in idea, it is easy enough to divide Knowledge into human and divine, secular and religious, and to lay down that we will address ourselves to the one without interfering with the other; but it is impossible in fact. Granting that divine truth differs in kind from human, so do human truths differ in kind one from another. If the knowledge of the Creator is in a different order from knowledge of the creature, so, in like manner, metaphysical science is in a different order from physical, physics from history, history from ethics. You will soon break up into fragments the whole circle of secular knowledge, if you begin the mutilation with divine.

I have been speaking simply of Natural Theology; my argument of course is stronger when I go on to Revelation. Let the doctrine of the Incarnation be true: is it not at once of the nature of an historical fact, and of a metaphysical? Let it be true that there are Angels: how is not this a point of knowledge in the same sense as the naturalist's asseveration, that myriads of living things might co-exist on the point of a needle? That the Earth is to be burned by fire, is, if true, as large a fact as that huge monsters once played amid its depths; that Antichrist is to come, is as categorical a heading to a chapter of history, as that Nero or Julian was Emperor of Rome; that a divine influence moves the will, is a subject of thought not more mysterious than the result of volition on our muscles, which we admit as a fact in metaphysics.

I do not see how it is possible for a philosophical mind, first, to believe these religious facts to be true; next, to consent to ignore them; and thirdly, in spite of this, to go on to profess to be teaching all the while de omni scibili. No; if a man thinks in his heart that these religious facts are short of truth, that they are not true in the sense in which the general fact and the law of the fall of a stone to the earth is true, I understand his excluding Religion from his University, though he professes other reasons for its exclusion. In that case the varieties of religious opinion under which he shelters his conduct, are not only his apology for publicly disowning Religion, but a cause of his privately disbelieving it. He does not think that any thing is known or can be known for certain, about the origin of the world or the end of man.

4. This, I fear, is the conclusion to which intellects, clear, logical, and consistent, have come, or are coming, from the nature of the case; and, alas! in addition to this primâ-facie suspicion, there are actual tendencies in the same direction in Protestantism, viewed whether in its original idea, or again in the so-called Evangelical movement in these islands during the last century. The religious world, as it is styled, holds, generally speaking, that religion consists, not in knowledge, but in feeling or sentiment. The old Catholic notion, which still lingers in the Established Church, was, that Faith was an intellectual act, its object truth, and its result knowledge. Thus if you look into the Anglican Prayer Book, you will find definite credenda, as well as definite agenda; but in proportion as the Lutheran leaven spread, it became fashionable to say that Faith was, not an acceptance of revealed doctrine, not an act of the intellect, but a feeling, an emotion, an affection, an appetency; and, as this view of Faith obtained, so was the connexion of Faith with Truth and Knowledge more and more either forgotten or denied. At length the identity of this (so-called) spirituality of heart and the virtue of Faith was acknowledged on all hands. Some men indeed disapproved the pietism in question, others admired it; but whether they admired or disapproved, both the one party and the other found themselves in

Students at Harvard

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agreement on the main point, viz. — in considering that this really was in substance Religion, and nothing else; that Religion was based, not on argument, but on taste and sentiment, that nothing was objective, every thing subjective, in doctrine. I say, even those who saw through the affectation in which the religious school of which I am speaking clad itself, still came to think that Religion, as such, consisted in something short of intellectual exercises, *viz.*, in the affections, in the imagination, in inward persuasions and consolations, in pleasurable sensations, sudden changes, and sublime fancies. They learned to believe and to take it for granted, that Religion was nothing beyond a supply of the wants of human nature, not an external fact and a work of God. There was, it appeared, a demand for Religion, and therefore there was a supply; human nature could not do without Religion, any more than it could do without bread; a supply was absolutely necessary, good or bad, and, as in the case of the articles 9of daily sustenance, an article which was really inferior was better than none at all. Thus Religion was useful, venerable, beautiful, the sanction of order, the stay of government, the curb of self-will and self-indulgence, which the laws cannot reach: but, after all, on what was it based? Why, that was a question delicate to ask, and imprudent to answer; but, if the truth must be spoken, however reluctantly, the long and the short of the matter was this, that Religion was based on custom, on prejudice, on law, on education, on habit, on loyalty, on feudalism, on enlightened expedience, on many, many things, but not at all on reason; reason was neither its warrant, nor its instrument, and science had as little connexion with it as with the fashions of the season, or the state of the weather.

[Students] learned to believe and to take it for granted, that Religion was nothing beyond a supply of the wants of human nature, not an external fact and a work of God.

You see, Gentlemen, how a theory or philosophy, which began with the religious changes of the sixteenth century, has led to conclusions, which the authors of those changes would be the first to denounce, and has been taken up by that large and influential body which goes by the name of Liberal or Latitudinarian; and how, where it prevails, it is as unreasonable of course to demand for Religion a chair in a University, as to demand one for fine feeling, sense of honour, patriotism, gratitude, maternal affection, or good companionship, proposals which would be simply unmeaning.

5. Now, in illustration of what I have been saying, I will appeal, in the first place, to a statesman, but not merely so, to no mere politician, no trader in places, or in votes, or in the stock market, but to a philosopher, to an orator, to one whose profession, whose aim, has ever been to cultivate the fair, the noble, and the generous. I cannot {30forget the celebrated discourse of the celebrated man to whom I am referring; a man who is first in his peculiar walk; and who, moreover (which is much to my purpose), has had a share, as much as any one alive, in effecting the public recognition in these Islands of the principle of separating secular and religious knowledge. This brilliant thinker, during the years in which he was exerting himself in behalf of this principle, made a speech or discourse, on occasion of a public solemnity; and in reference to the bearing of general knowledge upon religious belief, he spoke as follows:

"As men," he said, "will no longer suffer themselves to be led blindfold in ignorance, so will they no more yield to the vile principle of judging and treating their fellow-creatures, not according to the intrinsic merit of their actions, but according to the accidental and involuntary coincidence of their opinions. The great truth has finally gone forth to all the ends of the earth," and he prints it in capital letters, "that man shall no more render account to man for his belief, over which he has himself no control. Henceforward, nothing shall prevail upon us to praise or to blame any one for that which he can no more change, than he can the hue of his skin or the height of his stature." You see, Gentlemen, if this philosopher is to decide the matter, religious ideas are just as far from being real, or representing anything beyond themselves, are as truly peculiarities, idiosyncracies, accidents of the individual, as his having the stature of a Patagonian, or the features of a Negro.

But perhaps this was the rhetoric of an excited moment. Far from it, Gentlemen, or I should not have fastened on the words of a fertile mind, uttered so long ago. What Mr. Brougham laid down as a principle in

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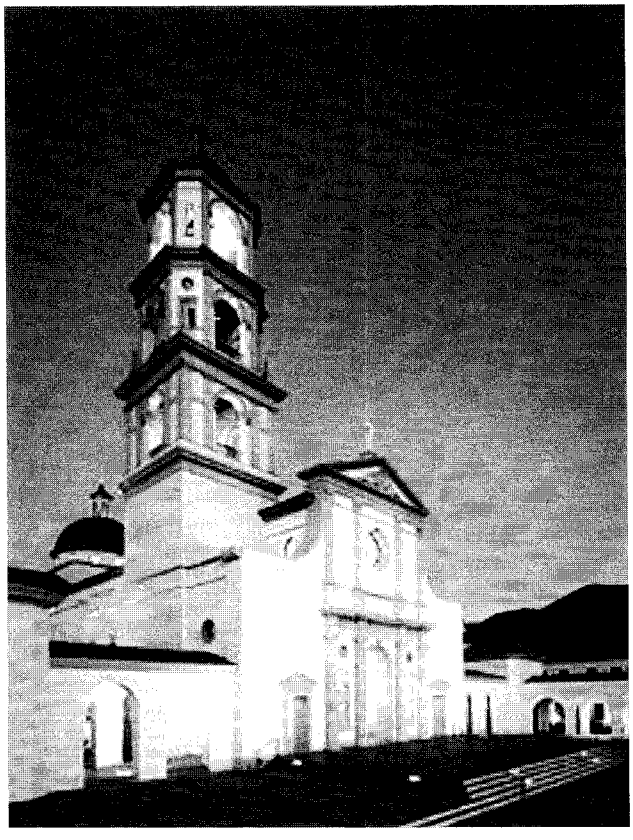
1825, resounds on all sides of us, with ever-growing confidence and success, in 1852. I open the Minutes of the Committee of Council on Education for the years 1848-50, presented to both Houses of Parliament by command of Her Majesty, and I find one of Her Majesty's Inspectors of Schools, at page 467 of the second volume, dividing "the topics usually embraced in the better class of primary schools" into four: — the knowledge of signs, as reading and writing; of facts, as geography and astronomy; of relations and laws, as mathematics; and lastly sentiment, such as poetry and music. Now, on first catching sight of this division, it occurred to me to ask myself, before ascertaining the writer's own resolution of the matter, under which of these four heads would fall Religion, or whether it fell under any of them. Did he put it aside as a thing too delicate and sacred to be enumerated with earthly studies? or did he distinctly contemplate it when he made his division? Anyhow, I could really find a place for it under the first head, or the second, or the third; — for it has to do with facts, since it tells of the Self-subsisting; it has to do with relations, for it tells of the Creator; it has to do with signs, for it tells of the due manner of speaking of Him. There was just one head of the division to which I could not refer it, viz., to sentiment; for, I suppose, music and poetry, which are the writer's own examples of sentiment, have not much to do with Truth, which is the main object of Religion. Judge then my surprise, Gentlemen, when I found the fourth was the very head selected by the writer of the Report in question, as the special receptacle of religious topics. "The inculcation of sentiment," he says, "embraces reading in its higher sense, poetry, music, together with moral and religious Education." I am far from introducing {32this writer for his own sake, because I have no wish to hurt the feelings of a gentleman, who is but exerting himself zealously in the discharge of anxious duties; but, taking him as an illustration of the wide-spreading school of thought to which he belongs, I ask what can more clearly prove than a candid avowal like this, that, in the view of his school, Religion is not knowledge, has nothing whatever to do with knowledge, and is excluded from a University course of instruction, not simply because the exclusion cannot be helped, from political or social obstacles, but because it has no business there at all, because it is to be considered a taste, sentiment, opinion, and nothing more?

The writer avows this conclusion himself, in the explanation into which he presently enters, in which he says: "According to the classification proposed, the essential idea of all religious Education will consist in the direct cultivation of the feelings." What we contemplate, then, what we aim at, when we give a religious Education, is, it seems, not to impart any knowledge whatever, but to satisfy anyhow desires after the Unseen which will arise in our minds in spite of ourselves, to provide the mind with a means of self-command, to impress on it the beautiful ideas which saints and sages have struck out, to embellish it with the bright hues of a celestial piety, to teach it the poetry of devotion, the music of well-ordered affections, and the luxury of doing good. As for the intellect, its exercise happens to be unavoidable, whenever moral impressions are made, from the constitution of the human mind, but it varies in the results of that exercise, in the conclusions which it draws from our impression, according to the peculiarities of the individual.



Many students attend Santa Paula's Thomas Aquinas College *because* Theology is part of the curriculum.
— above, Thomas Aquinas College Chapel

Something like this seems to be the writer's meaning, but we need not pry into its finer issues in order to {33gain a distinct view of its general bearing; and taking it, as I think we fairly may take it, as a specimen of the philosophy of the day, as adopted by those who are not conscious unbelievers, or open scoffers, I consider it amply explains how it comes to pass that this day's philosophy sets up a system of uni-

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versal knowledge, and teaches of plants, and earths, and creeping things, and beasts, and gases, about the crust of the earth and the changes of the atmosphere, about sun, moon, and stars, about man and his doings, about the history of the world, about sensation, memory, and the passions, about duty, about cause and effect, about all things imaginable, except one — and that is, about Him that made all these things, about God. I say the reason is plain because they consider knowledge, as regards the creature, is illimitable, but impossible or hopeless as regards the being and attributes and works of the Creator.

6. Here, however, it may be objected to me that this representation is certainly extreme, for the school in question does, in fact, lay great stress on the evidence afforded by the creation, to the Being and Attributes of the Creator. I may be referred, for instance, to the words of one of the speakers on a memorable occasion. At the very time of laying the first stone of the University of London, I confess it, a learned person, since elevated to the Protestant See of Durham, which he still fills, opened the proceedings with prayer. He addressed the Deity, as the authoritative Report informs us, "the whole surrounding assembly standing uncovered in solemn silence." "Thou," he said, in the name of all present, "thou hast constructed the vast fabric of the universe in so wonderful a manner, so arranged its motions, and so formed its productions, that the contemplation and study of thy works exercise at once the mind in the pursuit of human science, and lead it onwards to Divine Truth." Here is apparently a distinct recognition that there is such a thing as Truth in the province of Religion; and, did the passage stand by itself, and were it the only means we possessed of ascertaining the sentiments of the powerful body whom this distinguished person there represented, it would, as far as it goes, be satisfactory. I admit it; and I admit also the recognition of the Being and certain Attributes of the Deity, contained in the writings of the gifted person whom I have already quoted, whose genius, versatile and multiform as it is, in nothing has been so constant, as in its devotion to the advancement of knowledge, scientific and literary. He then certainly, in his "Discourse of the objects, advantages, and pleasures of science," after variously illustrating what he terms its "gratifying treats," crowns the catalogue with mention of "the highest of all our gratifications in the contemplation of science," which he proceeds to explain thus:

"We are raised by them," says he, "to an understanding of the infinite wisdom and goodness which the Creator has displayed in all His works. Not a step can be taken in any direction," he continues, "without perceiving the most extraordinary traces of design; and the skill, every where conspicuous, is calculated in so vast a proportion of instances to promote the happiness of living creatures, and especially of ourselves, that we can feel no hesitation in concluding, that, if we knew the whole scheme of Providence, every part would be in harmony with a plan of absolute benevolence. Independent, however, of this most consoling inference, the delight is inexpressible, of being able to follow, as it were, with our eyes, the marvellous works of the Great Architect of Nature, to trace the unbounded power and exquisite skill which are exhibited in the most minute, as well as the mightiest parts of His system. The pleasure derived from this study is unceasing, and so various, that it never tires the appetite. But it is unlike the low gratifications of sense in another respect: it elevates and refines our nature, while those hurt the health, debase the understanding, and corrupt the feelings; it teaches us to look upon all earthly objects as insignificant and below our notice, except the pursuit of knowledge and the cultivation of virtue, that is to say, the strict performance of our duty in every relation of society; and it gives a dignity and importance to the enjoyment of life, which the frivolous and the grovelling cannot even comprehend."

Such are the words of this prominent champion of Mixed Education. If logical inference be, as it undoubtedly is, an instrument of truth, surely, it may be answered to me, in admitting the possibility of inferring the Divine Being and Attributes from the phenomena of nature, he distinctly admits a basis of truth for the doctrines of Religion.

7. I wish, Gentlemen, to give these representations their full weight, both from the gravity of the question, and the consideration due to the persons whom I am arraigning; but, before I can feel sure I understand them, I must ask an abrupt question. When I am told, then, by the partisans of Universities without Theological teaching, that human science leads to belief in a Supreme Being, without denying the fact, nay, as a Catholic, with full conviction of it, nevertheless I am obliged to ask what the statement means in their mouths, what they, the {36speakers, understand by the word "God." Let me not be thought offensive, if I question, whether it means the same thing on the two sides of the controversy. With us Catholics, as with the first race of Protestants, as with Mahometans, and all Theists, the word contains, as I have already said, a theology in itself. At the risk of anticipating what I shall

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have occasion to insist upon in my next Discourse, let me say that, according to the teaching of Monotheism, God is an Individual, Self-dependent, All-perfect, Unchangeable Being; intelligent, living, personal, and present; almighty, all-seeing, all-remembering; between whom and His creatures there is an infinite gulf; who has no origin, who is all-sufficient for Himself; who created and upholds the universe; who will judge every one of us, sooner or later, according to that Law of right and wrong which He has written on our hearts. He is One who is sovereign over, operative amidst, independent of, the appointments which He has made; One in whose hands are all things, who has a purpose in every event, and a standard for every deed, and thus has relations of His own towards the subject-matter of each particular science which the book of knowledge unfolds; who has with an adorable, never-ceasing energy implicated Himself in all the history of creation, the constitution of nature, the course of the world, the origin of society, the fortunes of nations, the action of the human mind; and who thereby necessarily becomes the subject-matter of a science, far wider and more noble than any of those which are included in the circle of secular Education.

This is the doctrine which belief in a God implies in the mind of a Catholic: if it means any thing, it means all this, and cannot keep from meaning all this, and a great deal more; and, even though there were nothing {37in the religious tenets of the last three centuries to disparage dogmatic truth, still, even then, I should have difficulty in believing that a doctrine so mysterious, so peremptory, approved itself as a matter of course to educated men of this day, who gave their minds attentively to consider it. Rather, in a state of society such as ours, in which authority, prescription, tradition, habit, moral instinct, and the divine influences go for nothing, in which patience of thought, and depth and consistency of view, are scorned as subtle and scholastic, in which free discussion and fallible judgment are prized as the birthright of each individual, I must be excused if I exercise towards this age, as regards its belief in this doctrine, some portion of that scepticism which it exercises itself towards every received but unscrutinized assertion whatever. I cannot take it for granted, I must have it brought home to me by tangible evidence, that the spirit of the age means by the Supreme Being what Catholics mean. Nay, it would be a relief to my mind to gain some ground of assurance, that the parties influenced by that spirit had, I will not say, a true apprehension of God, but even so much as the idea of what a true apprehension is.

Nothing is easier than to use the word, and mean nothing by it. The heathens used to say, "God wills," when they meant "Fate;" "God provides," when they meant "Chance;" "God acts," when they meant "Instinct" or "Sense;" and "God is every where," when they meant "the Soul of Nature."

The Almighty is something infinitely different from a principle, or a centre of action, or a quality, or a generalization of phenomena. If, then, by the word, you do but mean a Being who keeps the world in order, who acts in it, but only in the way of general Providence, who acts towards us but only through what are called laws of Nature, who is more certain not to act at all than to act independent of those laws, who is known and approached indeed, but only through the medium of those laws; such a God it is not difficult for any one to conceive, not difficult for any one to endure. If, I say, as you would revolutionize society, so you would revolutionize heaven, if you have changed the divine sovereignty into a sort of constitutional monarchy, in which the Throne has honour and ceremonial enough, but cannot issue the most ordinary command except through legal forms and precedents, and with the counter-signature of a minister, then belief in a God is no more than an acknowledgment of existing, sensible powers and phenomena, which none but an idiot can deny. If the Supreme Being is powerful or skilful, just so far forth as the telescope shows power, and the microscope shows skill, if His moral law is to be ascertained simply by the physical processes of the animal frame, or His will gathered from the immediate issues of human affairs, if His Essence is just as high and deep and broad and long as the universe, and no more; if this be the fact, then will I confess that there is no specific science about God, that theology is but a name, and a protest in its behalf an hypocrisy. Then is He but coincident with the laws of the universe; then is He but a function, or correlative, or subjective reflection and mental impression, of each phenomenon of the material or moral world, as it flits before us. Then, pious as it is to think of Him, while the pageant of experiment or abstract reasoning passes by, still, such piety is nothing more than a poetry of thought or an ornament of language, and has not even an infinitesimal influence upon philosophy or science, of which it is rather the parasitical production.

I understand, in that case, why Theology should require no specific teaching, for there is nothing to mistake about; why it is powerless against scientific anticipations, for it merely is one of them; why it is simply absurd in its denunciations of heresy, for heresy does not lie in the region of fact and experiment. I understand, in

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that case, how it is that the religious sense is but a "sentiment," and its exercise a "gratifying treat," for it is like the sense of the beautiful or the sublime. I understand how the contemplation of the universe "leads onwards to divine truth," for divine truth is not something separate from Nature, but it is Nature with a divine glow upon it. I understand the zeal expressed for Physical Theology, for this study is but a mode of looking at Physical Nature, a certain view taken of Nature, private and personal, which one man has, and another has not, which gifted minds strike out, which others see to be admirable and ingenious, and which all would be the better for adopting. It is but the theology of Nature, just as we talk of the philosophy or the romance of history, or the poetry of childhood, or the picturesque, or the sentimental, or the humorous, or any other abstract quality that the genius or the caprice of the individual, or the fashion of the day, or the consent of the world, recognizes in any set of objects subjected to its contemplation.

8. Such ideas of religion seem to me short of Monotheism; I do not impute them to this or that individual who belongs to the school which gives them currency; but what I read about the "gratification" of keeping pace in our scientific researches with "the Architect of Nature;" about the said gratification "giving a dignity and importance to the enjoyment of life," and teaching us that {40knowledge and our duties to society are the only earthly objects worth our notice, all this, I own it, Gentlemen, frightens me; nor is Dr. Maltby's address to the Deity sufficient to reassure me. I do not see much difference between avowing that there is no God, and implying that nothing definite can for certain be known about Him; and when I find Religious Education treated as the cultivation of sentiment, and Religious Belief as the accidental hue or posture of the mind, I am reluctantly but forcibly reminded of a very unpleasant page of Metaphysics, viz., of the relations between God and Nature insinuated by such philosophers as Hume. This acute, though most low-minded of speculators, in his inquiry concerning the Human Understanding, introduces Epicurus, a teacher of atheism, delivering an harangue to the Athenian people, not indeed in defence, but in extenuation of that opinion. His object is to show that, whereas the atheistic view is nothing else than the repudiation of theory, and an accurate representation of phenomenon and fact, it cannot be dangerous, unless phenomenon and fact be dangerous.

Epicurus is made to say, that the paralogism of philosophy has ever been that of arguing from Nature in behalf of something beyond Nature, greater than Nature; whereas, God, as he maintains, being known only through the visible world, our knowledge of Him is absolutely commensurate with our knowledge of it — is nothing distinct from it — is but a mode of viewing it. Hence it follows that, provided we admit, as we cannot help admitting, the phenomena of Nature and the world, it is only a question of words whether or not we go on to the hypothesis of a second Being, not visible but immaterial, parallel and coincident with Nature, to whom we give the name of God. "Allowing," he says, "the {41gods to be the authors of the existence or order of the universe, it follows that they possess that precise degree of power, intelligence, and benevolence, which appears in their workmanship; but nothing farther can be proved, except we call in the assistance of exaggeration and flattery to supply the defects of argument and reasoning. So far as the traces of any attributes, at present, appear, so far may we conclude these attributes to exist. The supposition of farther attributes is mere hypothesis; much more the supposition that, in distant periods of place and time, there has been, or will be, a more magnificent display of these attributes, and a scheme of administration more suitable to such imaginary virtues."

Here is a reasoner, who would not hesitate to deny that there is any distinct science or philosophy possible concerning the Supreme Being; since every single thing we know of Him is this or that or the other phenomenon, material or moral, that already falls under this or that natural science. In him then it would be only consistent to drop Theology in a course of University Education: but how is it consistent in any one who shrinks from his companionship? I am glad to see that the author is in opposition to Hume, in one sentence of the quotation I have made from his *Discourse upon Science,* deciding, as he does, that the phenomena of the material world are insufficient for the full exhibition of the Divine Attributes, and implying that they require a supplemental process to complete and harmonize their evidence. But is not this supplemental process a science? and if so, why not acknowledge its existence? If God is more than Nature, Theology claims a place among the sciences: but, on the other hand, if you are not sure of as much as this, how do you differ from Hume or Epicurus?

I end then as I began: religious doctrine is knowledge. This is the important truth, little entered into at this day, which I wish that all who have honoured me with their presence here would allow me to beg them to take away with them. I am not catching at sharp arguments, but laying down grave principles. Religious doctrine is knowledge, in as full a sense as Newton's doctrine is knowledge. University Teaching without Theology is simply unphilosophical. Theology has at least as much right to claim a place there as Astronomy. CPR

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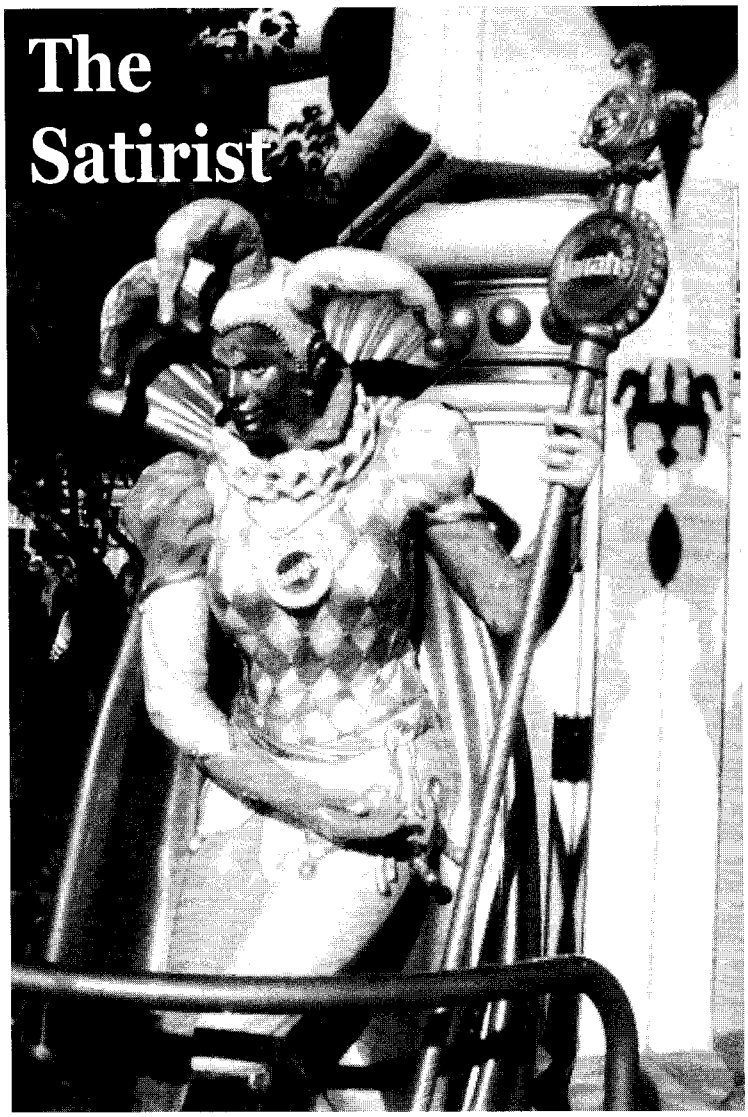

Evan Sayet

by Eldon Quick

I love the sound of laughter. Nothing is more joyous than the sound of children laughing or the laughter that comes from triumphing over the odds, or the laughter of a young couple in love, or the laughter when a surprising, edifying truth is uncovered. But laughter can also be derisive and destructive — not that that is necessarily bad. At times, a people's most potent political weapon — more powerful even than a bomb — is laughter directed at their often misguided leaders. I love that sound too,

Eldon Quick, California Political Review's *entertainment industry correspondent, watches over(and reports on) the nation's pop culture so you don't have to.*

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especially when the "leaders" are liberals (Christine O'Donnell's victory night laugh in Deleware was of this sort).

We are fortunate to have among us individuals who can see new, inspiring truths, point them out, and, in the process, inspire in us to that most edifying, healthy release, laughter. Though I admire any comics who tell good, funny jokes, I admire satirists most highly of all. The source of their comedy, perhaps even more than with other comedians, *is* truth. It is the satirist who inspires us to see our world in new ways and to understand our humanity through his skillful use of exaggeration, of parody, and of what may superficially seem mere nonsense. God bless them all.

Recall the bleak old days — as recently as only a few months ago — when a good 'Obama joke' (or even a poor one) simply didn't exist. But now even David Letterman and Jay Leno laugh about our often bumbling president.

As we in California and the rest of the United States wind our way through the disaster of elected liberalism we currently endure, we can be thankful we are hearing more from satirists answering "those in power over us" with laughs. Recall the bleak old days — as recently as only a few months ago — when a good "Obama joke" (or even a poor one) simply didn't exist. A black man had risen to the level of president of the United States, we were told. This historic advancement was just too intrinsically good and important to joke about, no matter what it might be leading to. But now even David Letterman and Jay Leno laugh about our often bumbling president.

EVAN SAYET

My favorite satirist, and one of the best at this game, is Evan Sayet. I recently had the pleasure of spending a couple of hours with Evan over dinner in the San Fernando Valley. Our long conversation covered many topics, but most of what I brought away was Evan's optimism about the future — his future as well as the future of conservative comedy in the entertainment industry. Yes, conservative comedy *has* a future even in the warped, largely left-wing-overrun entertainment industry — thanks to expanding communications technology and the growth of audiences too smart and discerning to remain satisfied with the major media's cramped, politically-correct and boringly one-side fare.

Evan has paid his dues and developed his insight and inspiration through many years of experience. He began as a stand-up comic on the Letterman show and was, in those pre-9/11 days, a conforming Hollywood liberal. Since then, he has evolved, much due to the shattering events of September 11, 2001, into a proud, active conservative. He's written and/or produced in virtually every medium, from late night television programs ("The Arsenio Hall Show," "Politically Correct" with Bill Mahr, and the cult favorite "Win Ben Stein's Money") to films, documentaries, and books. On this journey, being part philosopher and a fan of the absurd (as every good satirical comic must be) he began to develop his theory of "How the modern Liberal winds up on the wrong side of every issue."

He analyzes the liberal mind at work, seeking a "unified field theory" that explains them all. He's appeared twice at the Heritage Foundation speaking on this subject (his talk can be seen and heard at *heritage.org* — they have received more than 500,000

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'Alternative media' are quickly depriving the major media of significant portions of its traditional market share and re-defining America's political debate in the process. Innovators Ike Evan Sayet believe this is only the beginning.
Evan Sayet, lower left

views. Andrew Breitbart said one of them was among the "five most important conservative speeches ever given." David Horowitz calls Sayet "simply the best political comedian working in America today."

'THE RIGHT NETWORK'

Now we have "My Space," "Face Book," "Twitter" — more, and more varied, ways to communicate than I can possibly keep up with. Another part of that expansion is the coming world of Video on Demand that will provide the equivalent of TV channels permitting viewers to watch any program at any time, old or new, on their TV sets, computers, or telephones. These new "channels" will likely create a huge demand for original programming.

In this mode, Evan has a project on the drawing board he expects to unveil soon on the air: "The Right Network." (look for it eventually at *www.rightnetwork.com)*

Evan describes it as "an entertainment network for Fox News watchers: fair and balanced, and a safe haven for 'heartland viewers.'" A version of "Evan Sayet's Right to Laugh" comedy show is among the projected programs. So if Evan isn't busy enough now producing and presenting his show in cities across America, writing books, and guest hosting radio talk shows, he will be producing and moderating a once-a-week TV show. It will feature performers from the large, and still largely unknown, cadres of conservative and Christian comedians that the major entertainment media (whose audience share, saints be praised, continues to fall) won't show.

ONLY THE BEGINNING

Other potential projects include "Running," a "reality" TV show that will follow three first-time candidates pursuing public office from their decision to run to the final vote. "Politics and Poker" will be an actual poker game showing the players hands as they bet, bluff, and talk politics.

Evan's platform will at long last begin to provide exposure "on demand" for documentaries that network or cable channels are afraid to touch like John Ziegler's "Media Malpractice" and Evan Coyne Maloney's "Indoctrinate U."

So, soon, when — despite 600 channels available on your TV — you can find nothing to watch, and you've seen every movie in your collection at least twice, you will have a place to go to see original, quality entertainment. And it won't burden you with the anything-but-mainstream media's kneejerk compulsion to dig at conservatives in every dialogue, where a priest in the cast isn't necessarily the villain or a smoker automatically a bad guy.

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First Things

Race ... again

by John Kurzweil

Race, racial politics, and racism, Americans are again being told regularly, are at the center of our culture and politics. although the three terms are often thrown together, even treated as all names for the same thing, they are, of course, absolutely different. "Race," as defined by my refreshingly incorrect Webster's New International Dictionary of the English Language, Second Edition, Unabridged (published 1937) is: "a division of mankind possessing constant traits, transmissible by descent, sufficient to characterize it as a distinct human type; a permanent variety of the *genus* Homo." "Race politics" is an aspect of humanity's ongoing competition over political power. It takes many forms, some sincerely engaged in, others extending to the rankest extremes of cynicism. Since we all hear about this topic all day long on every talk and "news" show, and, I have no doubt, my readers are amply prepared to supply all they need to know on the topic, I will say no more about it here, except to point out, that race politics is its own topic, not the same as either race or racism.

Racism, which is 'way too often treated as meaning virtually the same thing as "race," is a form of evil. The distinction is crucial. For instance, USDA Official Shirley Sherrod, the object of so much interest not so long ago, was accused of displaying some sort of "racism" for saying such things a that she would allow a white former to be helped by people "of his own kind." This, of course, is not racism. Sherrod was merely registering a common sense, obvious awareness that races, in fact, as the Dictionary says, possess "constant traits." To call that racism is to feign ignorance; to hide known truths from ourselves, that is, to defy our responsibility to honesty. If I say "black people tend to vote for Democrats" or "it is moronic to call a fifth-generation American with black skin an 'African-American,'" I am stating facts, or perhaps opinions, about race, but saying nothing racist.

The crux of our concern, of course, is not race or awareness of racial traits, but the evil of racism. But here again, the topic is awash in foolishness and confusion. Our proper concern is with evil in any form, not racism alone or even especially. Like all evils, racism is resorted to only after the indulgence of pessimistic rationalizing. As Saul Alinsky puts it in *Rules foe Radicals,* "He who sacrifices the mass good for his personal conscience has a peculiar conception of 'personal salvation'; he doesn't care enough for people to 'be corrupted' for them." The Alinsky rationalization (most frequently on display in our country in the anti-rule-of-law, "activist" rulings of liberal judges; for instance, for abortion), stands love on its head. It becomes necessary to "corrupt ourselves" to serve the people, as though keeping the great commandments of our civilization to love God and our neighbor is really a disservice to them. If we can't see the good love will do, we may safely conclude — indeed, Alinsky insists we must conclude — that we are actually harming them. Our will, not Thine, be done.

But history (along with more or less everything else) repeatedly contradicts this notion. "How many divisions has the pope?" asked a cynical Joseph Stalin, who did not live to see his hideous empire destroyed by a pope motivated and operating according to the law of love. And Napoleon is reported to have said he would worry about the Pope when he saw the "rifles drop from his soldiers' hands." He saw it: in the blasting Russian winter.

The evil in America is not peculiarly racism. Would that it were so simple as that. It is the human race's penchant for failing the law of love. It is the bogus notion that it is somehow good to "corrupt ourselves" for the good of the people. Once permit that, and we have loosed upon ourselves all the furies of hell, including murderous racism. CPR

John Kurzweil is CPR's *editor.*

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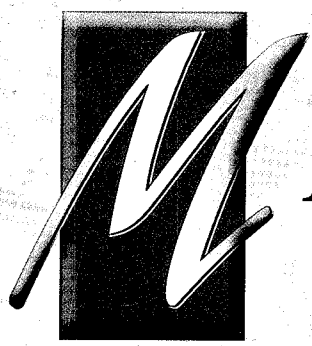

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